The American Ecclesiastical Review

Vol. CXXI, No. 3 SEPTEMBER, 1949

CONTENTS

Our Lady of the Blessed Sacrament
Archbishop Egidio Vagnozzi 161

"Jubilaeum Maximum": The Holy Year, 1950
Francis X. Murphy, C.SS.R. 164

The Christian Century of Japan
Edward Hagemann, S.J. 181

Missions and Retreats: Do They Differ?
Nicolas E. Walsh 192

The Epistle for All Saints
Roland E. Murphy, O.Carm. 203

The Doctrinal Authority of Papal Encyclicals. Part II
Joseph Clifford Fenton 210

ANSWERS TO QUESTIONS

A Problem on the Eucharistic Fast 221

Must He Tell? 221

The Repetition of Extreme Unction 222

(Contents Continued on Next Page)

Published monthly by The Catholic University of America Press, Washington 17, D. C. Subscription price in U. S. currency or equivalent: United States, Canada, $5.00; Foreign, $5.00. 50 cents per copy.

Entered as second class matter, November 30, 1944, at the Post Office at Washington, D. C., under the Act of March 3, 1879. Accepted for mailing at the special rate of postage provided for under Act of March 5, 1930, under Act of February 28, 1925.

Business communications, including subscriptions and changes of address, should be addressed to The American Ecclesiastical Review, The Catholic University of America Press, Washington 17, D. C.

Please address all manuscripts and editorial correspondence to The Editor, The American Ecclesiastical Review, The Catholic University of America, Washington, D. C.

Copyright 1949, by The Catholic University of America Press

Contents Continued from Previous Page

Choice of Parish 223

When a Mixed Marriage is Held in Church 223

The *Corpus* on the Processional Cross 224

The Cross on the Front of a Fixed Altar 225

ANALECTA 226

BOOK REVIEWS

Cardinal Mindszenty Speaks 231

De Poenitentia. Tom. I. *By Emmanual Doronzo, O.M.I.* . 233

Blueprint for a Catholic University. *By Leo R. Ward* . . 234

De Religiosis. *By Timothy Schaefer, O.F.M. Cap.* . . 236

HOLY YEAR PILGRIMAGES

SPECIAL PILGRIMAGE TO OPENING CEREMONIES CHRISTMAS EVE, 1949.

Frequent sea and air departures throughout 1950. ROME, ASSISI, FLORENCE, VENICE, PADUA, LUCERNE, MUNICH, OBERAMMERGAU, PARIS, LISIEUX, LOURDES, FATIMA, LISBON, MADRID, AVILA, DUBLIN, LONDON. From $712.00 all-inclusive. Independent itineraries arranged on request. Write for free ILLUSTRATED HOLY YEAR PILGRIMAGE BOOKLET.

INTERNATIONAL CATHOLIC TRAVEL SERVICE

LANSEAIR, 725 DuPONT CIRCLE BUILDING WASHINGTON 6, D. C.

OUR LADY OF THE BLESSED SACRAMENT

It is axiomatic that a true and tender devotion to the Blessed Mother of God is one of the most powerful resources available to the priest for the successful accomplishment of his salutary work within the true Church of Jesus Christ. The priest, by his offering of the Holy Sacrifice of the Mass and by the various sacerdotal acts which constitute the sacred ministry together with that offering, seeks to realize and to effectuate, in the people confided to his care, the divine purpose for which Our Lord labored and died. The priest wills, as did his divine Master, that the men and women whom God has created for Himself may have life and have it more abundantly. He works so that God may be forever glorified in the supernatural clarity of the Beatific Vision by those whom Christ has gathered into His Mystical Body.

That, of course, is precisely the central and dominating motive of Mary's life, now in heaven as it was on earth. To this end she gave her consent at the moment of her annunciation. To this end she stood by the Cross of Calvary, and, by her association with the eternal and all-powerful sacrifice of her Son, merited the title of the Co-Redemptrix. So perfect is the union of her will with that of Our Lord that what He has willed she desires with all the ardor and the strength of her soul. And, precisely by reason of the unique intimacy of her association with Christ, she is able, by her sovereign petitions to God, to contribute more powerfully than any other creature to the realization of His purpose.

The forces of divine grace by which Our Lord Jesus Christ raises the souls of men to the supernatural life and brings them to an ever greater perfection in that life center around the sacramental system in the operation of the Church Militant. All of these forces, in their turn, center around and find their expression in the Eucharistic Sacrifice. Hence the salutary power of Mary's intercession at the throne of God is inevitably joined with the effectiveness of the Blessed Sacrament.

The graces which come to men through the intercession and the mediation of God's Mother are such as to move men towards the fruitful reception of the Blessed Eucharist or to dispose them to receive ever more completely the torrents of divine grace which come to us in this supreme expression of Christ's love. Through the

grace of God which men have obtained through her prayer, those who have the misfortune to exist outside of God's household of faith which is the true Church of His Son are influenced to turn towards that true home within which alone they can rightfully partake of the Eucharistic banquet. By the power of her mediation those who live as members of this society are moved to penance and charity, if they are not in the state of grace, and are thus placed in a position to receive the treaures of divine love which come to men in the Eucharistic repast. Those who already live the divine life of grace within the company of Our Lord's disciples receive through Mary's prayer the favor of partaking ever more perfectly of the Eucharistic feast.

Dwelling now and forever in the glory of heaven, Our Lady thus draws those for whom Christ died on the Cross to the Eucharist and disposes them to live ever more perfectly with the Eucharistic life. Thus it is that the Church of God delights in hailing her as Our Lady of the Blessed Sacrament.

The priest has it within his power to make his Eucharistic life more perfect and more complete through devotion to Mary. Hence the Church has acted to remind him of this ineffable benefit by placing a special prayer to Mary among those petitions which it urges its priests to make their own during their preparation for the offering of their daily Mass.

O Mother of piety and mercy, Most Blessed Virgin Mary, I, a miserable and unworthy sinner fly to thee with my whole heart and affection; and I beseech thy kindness that, as thou hast stood by thy most amiable Son while He hung upon the Cross, so thou mayest graciously deign to stand by me, miserable sinner that I am, and by all priests, offering here and throughout the entire Holy Church today, so that, aided by thy grace, we may be able to offer the worthy and acceptable victim in the sight of the supreme and undivided Trinity.

Furthermore, among the indulgenced prayers of the Church, we find an explicit petition to Our Lady of the Blessed Sacrament, a petition in which the Church begs of Mary the plenitude of the life of grace in the Eucharist.

O Virgin Mary, our Lady of the Blessed Sacrament, thou glory of the Christian people, joy of the universal Church, salvation of the whole world, pray for us, and awaken in all believers a lively devotion toward the Most Holy Eucharist, so that they may be made worthy to partake of the same daily.

The prayers of Mary can obviously bring about the benefits the Church seeks in these two petitions. They are benefits towards which the life and the labors of the priest are directly ordered. The blessing of the priestly life, the accomplishment of the great work to which Christ has called His sacerdotal brother, can be and will be accomplished through Mary and through priestly devotion to her as Our Lady of the Blessed Sacrament.

✠ Egidio Vagnozzi
Archbishop of Mira
Apostolic Delegate to the Philippines

The Priest in the Mystical Body

Scarcely is he [the Christian] born before the priest, baptizing him, brings him by a new birth to a more noble and precious life, a supernatural life, and makes him a son of God and of the Church of Jesus Christ. To strengthen him to fight bravely in spiritual combats, a priest invested with special dignity makes him a soldier of Christ by holy Chrism. Then, as soon as he is able to recognize and value the Bread of Angels, the priest gives it to him, the living and life-giving food come down from heaven. If he fall, the priest raises him up again in the name of God through the Sacrament of Penance. Again, if he is called by God to found a family and to collaborate with Him in the transmission of human life throughout the world, thus increasing the number of the faithful on earth and, thereafter, the ranks of the elect in heaven, the priest is there to bless his espousals and unblemished love; and when, finally, arrived at the portals of eternity, the Christian feels the need of strength and courage before presenting himself at the tribunal of the divine Judge, the priest with the holy oils anoints the failing members of the sick or dying Christian, and reconsecrates and comforts him.

—Pope Pius XI, in his encyclical *Ad catholici sacerdotii*, issued Dec. 20, 1935.

"JUBILAEUM MAXIMUM": THE HOLY YEAR, 1950

Speaking to the Sacred College of Cardinals on the feast of St. Eugene, Jan. 2, 1948, Pope Pius XII made his first official allusion to the celebration of a Holy Year in 1950. Said the pontiff:

> In so far as the world of today places before our eyes the spectacle of its disagreement and contradictions, so much the more pressing is the need for Catholics to give a striking example of unity and cohesion, without distinction of language, race, or nationality. In the light of this ideal of concord, with deference to God and trust in His holy assistance, we look forward to the approach of the Holy Year.
>
> At this moment it is possible to wonder whether the Eternal City will be materially and spiritually in a position to assure a fitting success to an event of such great proportions. But the energy, the highmindedness, and a strong sense of order in justice and peace, of the people of Rome and of Italy, have produced upon the Catholic world so profound an impression as to dissipate every doubt, and take all foundation out of fear. Hence with intimate joy and happy emotion, we give to you, Venerable Brethren, and to the whole Catholic world, the announcement that in 1950, the twenty-fifth *Anno Santo* in the history of the Church will be celebrated, if it so please our Divine Saviour, according to the manner consecrated by venerable tradition.

Nothing could have been more temerarious, from a purely worldly viewpoint, than this proclamation, one of whose main results will be the converging on Rome of several millions of people from all over the globe. But, on the feast of the Ascension, May 25, 1949, Pius XII followed his previous announcement with the Bull *Jubilaeum maximum,* definitizing his proclamation of the year 1950 as an *Anno Santo* or Holy Year. Before the portico of St. Peter's, in keeping with venerable tradition, the Bull was read aloud by Archbishop Alfonso Carinci, dean of the College of Apostolic Protonotaries; then likewise proclaimed in similar fashion before the basilicas of St. Paul Outside the Walls, St. John Lateran, and St. Mary Major.

It is a characteristic of the Catholic Church, of course, to give rise to decisions that hinge more upon eternal wisdom than upon earthly immediacies and considerations. Thus Pius XII, gloriously reigning, has seen fit to summon the whole world to a year of spiritual renewal, and of grace through prayer and penance. He has invited Catholics, and with them all mankind, to the Eternal City

on Pilgrimage, offering as inducement a gaining of the Jubilee indulgence—a full remission of the temporal punishment due to sins already forgiven. The Holy Father desires that in Rome, at the tombs of the Apostles, amid the city's ancient and mediaeval ruins, and in the magnificent basilicas and churches at the heart of Christendom, there should arise a spiritual revolution that may, and certainly can, give a new hope and a new vigor to a sorely strained and divided modern civilization.

The program envisaged by Pius XII for the Holy Year 1950 is a real revolution—a revolt against the dishonesty and wickedness of the world, and a turning to the personal holiness required of man by his spiritual make-up and his eternal destiny. In detail, the papal program is more radical and more specific than the vaunted advance-guardism of the Cominform. It digs down into the very nature of man as a human being. For foundation, the Pontiff lays down two solid bases: prayer and penance—a life-line to God and the saints for spiritual aid; and a cauterizing of the wounds of society through the penitential activity of each individual making up that society.

The Holy Father then indicates the superstructure. He pleads for a striving after holiness to be accomplished by: an unswerving loyalty to Christ and His Church; a more vigorous interest in the movement for peace; a defense of the Church itself, and of the holy places connected with the Christian religion; special efforts towards the conversion of the unbeliever; and a final insistence upon the achievement of a realistic social justice, through the immediate increase of works of justice and of charity, directed toward the lowly and the needy. This is a comprehensive program. In essence, it reflects the very stuff of the true Christian's daily thought and preoccupation as he goes about his business, prayer, and recreation in the work-a-day world.

Specifically, Pius XII exhorts all Christians, in view of the great Jubilee, not only to do penance for their sins, and to effect an amendment of their manner of life, but to an immediate striving for the complex of virtues that constitutes holiness, in accordance with the command of Almighty God: "Become sanctified and be holy, because I am the Lord your God" (*Lev.* 20:7).

Looking closely at the world of today, with its fundamental divergence of outlook, and a new plot for the degradation of

man threatening to engulf it in a reign of war and terror more horrible than the debacle just ended; with literally millions of men, women, and children still suffering from the pangs of hunger, cold, displacement, fear, and enslavement, the Pontiff points out the fact that purely human endeavors to realign the world in justice have failed. It is only through a divine religious guidance, aided by the grace of God, that a true solution for the troubles of the universe will be found.

To call immediate attention to this remedy at hand, the Holy Father has proclaimed the Holy Year—this time of Jubilee, of prayer, penance, and pilgrimage. He is doing everything in his power to alert Catholics to shine as a light before mankind, so that under world scrutiny, the Church's policy and the Church's accomplishments may appear, as they actually are, the embodiment of the teachings of the Son of God, and the earthly manifestation of the Mystical Body of Christ.

This is the message that it will be the function of the Holy Year 1950 to drive home to each Catholic—bishop, priest, and layman. In turn, it will be their duty to place this same message before the consciousness of the unbeliever with a startling crack of certitude.

THEOLOGY AND THE JUBILEE

Summoned to a renewed effort in achieving personal holiness, the ordinary Christian—and this is said by way of literary license, for there should be no such thing as an ordinary Christian—is offered special assistance in re-aligning his relations with eternity during the Holy Year. He is first of all invited to make a pilgrimage to the Eternal City. In a sense, he is being reminded that all of human life is but a pilgrimage with eternity its goal. As inducement for the journey to Rome, the Sovereign Pontiff has likewise proclaimed a special Jubilee indulgence which will be gained by visiting the tombs of the Apostles and the great basilicas in the center of Christendom.[1]

Behind the Jubilee indulgence there is a considerable history, and a complex theology that goes back at least in inspiration to the

[1] Cf. *Jubilaeum Maximum, AAS*, XLI (1949), 257-61; for the history of the Holy Years in general see H. Thurston, *The Holy Year of Jubilee* (London, 1901), and his *The Roman Jubilee, History and Ceremonies* (London, 1925); P. Chiminelli, *Storia in miniatura degli Anni Santi* (Rome, 1949).

proclamation of jubilee years in the Old Testament dispensation. In the book of Leviticus (25:11-34; 25:39-54; 27:16-24) prescriptions are laid down for the celebration, every fifty years, of a time of remission and rejoicing, that came to be called the year of the Jubilee. There is some confusion regarding the origin of the term. But it would seem that the word goes back to the Hebrew *Jobel,* which meant a "ram horn," and from this instrument, used to announce the occasion, an idea of general rejoicing was derived. In passing through the Greek, and through Jerome's translation into the Latin of the Vulgate, the word became confused with the Latin *jubilo*—to shout—and which has thus come to mean a "jubilation" and a "jubilee" in most western tongues.

In the Mosaic dispensation, at any rate, a Year of Jubilee was a time of joy, a period of remission and universal pardon. "Thou shalt sanctify the fiftieth year," says the book of Leviticus (25:10), "and shalt proclaim remission to all the inhabitants of thy land. For it is the year of the Jubilee." For the Jews, every seventh year, like every seventh day, was accounted holy and set aside for rest. The year likewise that followed seven completed cycles of seven years was to be kept as a sabbatical year of special solemnity. Whether practically adhered to or not, it was part of the legislation of the Old Testament that every fiftieth year, each household should recover its absent members, the land was to be returned to its former owners, Hebrew slaves were to be set free, and all debts remitted.

This same conception, put on a spiritual plane, forms the fundamental idea behind the Christian jubilee, though it is difficult to judge the amount of continuity between the two dispensations. At any rate, both the concept of a remission of debt, and the solemnization of a fiftieth anniversary are to be met with in the early and mediaeval history of the Church.

As is well known, the early Church's penitential practice was most rigorous, imposing several year to life-long sentences of severe fasting, vigil-keeping, abstention from various pursuits and pleasures, and the wearing of penitential garb on the sinner before admitting him to absolution and reconciliation with the Church. In the time of the Decian persecutions, despite strong opposition, those unfortunate Christians who under pressure had denied the faith—the *lapsi*—or turned over to the secular authorities the

sacred books—the *libellatici*—came to be admitted to absolution upon presentation to the Church authorities of a testimonial given them by the martyrs-to-be, imprisoned and awaiting death. This testimonial did not dispense the sinner from performing the severe penances then in vogue, though it did aim at mitigating them. Likewise, for the infirm and dying, in the course of the fourth and fifth century, attempts were made to lighten and lessen the rigorous requirements of penitence and satisfaction.[2]

In the sixth and seventh centuries, the severe Irish penitential codes began to be put into use on the continent; but along with them came a strong movement in favor of reducing and of changing prescribed penances, through the intercession of a confessor or bishop. Such mitigations were know as Redemptions.[3] Likewise, under Pope Nicholas I (858-67) and Stephen V (887) the practice of sending a sinner on a pilgrimage to Rome to have his penance commuted by the Roman pontiff became prevalent. But it is only in the eleventh century, with for example the proclamation of the first Crusade at the Council of Clermont in 1095 under Urban II, that we meet with an explicit declaration of a universally applicable substitution of one good work for an imposed sacramental penance: "Whoever out of devotion alone, and not for gaining honor or money," declared the Pontiff, "will go to Jerusalem to liberate the Church of God, let his journey be counted in place of penance." [4]

Meanwhile, too, the idea of solemnizing fiftieth anniversaries had been quite familiar to early mediaeval writers, perhaps as a result of their knowledge of the Old Testament. The jubilee of a monk's profession, for example, was often kept. By the early thirteenth century, there is record of the association of the idea of a Jubilee with the concept of remission of debts and of sin. In a sermon preached by Stephen Langton on the occasion of the translation of the body of St. Thomas, which took place in 1220, by happy accident just fifty years after his martyrdom, the Archbishop made special reference to an arrangement of Divine Providence because "of the mystical virtue of the number fifty, which, as every reader of the sacred page is aware, is the number of remission." [5]

[2] Cf. Et. Magnin, "Indulgences," *DTC*, VII (1923), 1594-1636; or better, B. Poschmann, *Der Ablass im Licht der Bussgeschichte* (Bonn, 1948).

[3] "Redemption" *Lex. Theol. Kirche*, VIII (1936), 681 f.

[4] Mansi, XX, 816.

[5] *MPL*, CXC, 421.

St. Catherine of Siena gives us a good idea of the belief and practice of the thirteenth century in a letter to Bartolo Usimbardi of Florence: "Rejoice my dear son," she tells him, "that now once more you have received a great abundance in the blood of Jesus Christ, for I have had from the Holy Father an indulgence from the fault and the punishment (*di colpa e di pena*) at the moment of death, for many of my children; among whom are you. . . . At the point of death you are to demand of the priest absolution from fault and punishment according to his ability; and he is bound to give it to you. Believe, my son, with live faith and hope that passing from this life with this indulgence, confessed and penitent of your sins, your soul will go pure and clean and holy to eternal life, as on the day it received holy Baptism." [6]

The phrase *"a colpa e a pena"* has given theologians no little trouble down to even recent times. Its equivalent was used, for example, by St. Francis after receiving the privilege of the Portiuncula indulgence from Honorius III, preaching to the people of Perugia: "I wish to send all of you to paradise; and I announce to you the indulgence I have from the mouth of the Holy Pontiff. All you who come today, and all those who come every year on this day, with good heart and contrite, will have *the indulgence of all their sins."* [7]

St. Francis was no theologian. But he knew that sin produced both the guilt and the need of punishment, and that in requesting an indulgence for sins, he was really asking for the pardon of the sin through repentance, and then a removal of the punishment.

It has been the custom, in order to encourage the faithful to come to Rome itself during the Holy Year, to suspend all indulgences that may be obtained for the living (*pro vivis*), with the exception of those to be gained at the moment of death, or for the recitation of the *Angelus* or *Regina coeli,* along with whatever others the Pope may cite in the Apostolic Constitution he usually issues on the eve of the Jubilee itself. On the other hand, all indulgences may be applied for the souls in purgatory.[8]

[6] Quoted in M. Cordovani, "Teologia del Giubileo" *Bull. Uffic del Anno Santo MCML,* V, (June, 1949), 27 f.

[7] *Ibid.* p. 28.

[8] Cf. Aertnys-Damen, *Theol. moralis,* II (Rome, 1944), 803 ff.

Similarly, the pontiff is accustomed to suspend all special faculties granted by the Holy See for use outside of Rome in relaxing or dispensing from censures, vows, irregularities and impediments, again with certain exceptions.[9]

On the other hand, the requirements for gaining the jubilee, at least in exterior works, have been greatly reduced by the last two popes. Along with the jubilee Confession and Communion, Pius XI in 1925 required the inhabitants of Rome to make twenty visits on separate days to the four basilicas; and visitors to the city, only ten.[10]

The present Pope, in proclaiming the Holy Year of 1950, besides the Jubilee Confession and Communion, speaks of only one visit to each of the Basilicas, reciting three times, the Pater, Ave, and Gloria, and again once, the same, in each Basilica, along with the Credo, for his intention. He likewise makes it clear that those who are prevented by sickness or legitimate cause from coming to Rome, or die on the way, can gain the indulgence provided they have confessed and received Holy Communion. Finally it is customary to extend the Jubilee for at least six months after the close of the Holy Year to the whole Catholic world; but the particular prescriptions in the use of this extension must be awaited in the Constitution promulgating it.

HISTORY AND THE JUBILEE

"The trustworthy tradition of our ancestors affirms," wrote Boniface VIII in his Bull *Antiquorum fida relatio,* published on Feb. 22, 1300, "that great remissions and indulgences for sins are granted to those who visit in this city the venerable Basilica of the Prince of the Apostles. Wherefore we . . . holding all and each of these remissions and indulgences to be authentic, do by our apostolic authority, confirm and approve the same . . . and in order that the blessed Apostles Peter and Paul may be the more honored as their basilicas in this city shall be the more devoutly frequented by the faithful . . . we . . . grant to all who being truly penitent and confessing their sins shall reverently visit these basilicas in this present year 1300 . . . and to all who being truly penitent, shall confess their sins and shall approach these basilicas every

[9] *Ibid.*

[10] Cf. *AAS,* XVII (1924), 306.

succeeding hundredth year, not only a full and copious, but the most full pardon of all their sins. We determine that whatever persons wish to gain these indulgences granted by us, must, if they be inhabitants of Rome, visit these same Basilicas for thirty days, either successively or at intervals, at least once a day; and if they be foreigners or strangers, they must in like manner visit the basilicas for fifteen days. . . ."

What had happened, according to the narration of Cardinal Stefaneschi, an eye-witness, author of the first book on the Holy Year, the *De anno jubileo,*[11] was that a considerable concourse of strangers was noticed in Rome for the Christmas of 1299 and for the holidays following. The pope took little notice of the matter until by chance, entering St. Peter's early in February, he met a Savoyard who claimed to be 107 years old, and who was being carried into the Church by his sons. Upon questioning the old man, the Pontiff was informed that he had made the long journey in accordance with a command of his father, a command given a hundred years ago. The old man said that his own father had told him of the wonderful indulgences granted in 1200 to pilgrims coming to Rome. Making further inquiry, the Pope was assured of the truth of the old Savoyard's narration by several near-centenarians. Although no trace of supporting documents could be found in the archives of the curia, Boniface is supposed to have issued his somewhat tardy Bull as a result of his inquiries.

Boniface VIII fixed the recurrence of the Jubilee at every hundredth year. Fifty years later, however, partly under the influence of Petrarch and a group of Romans, Clement VI was constrained to shorten the interval, proclaiming the year 1350 as the second Holy Year. Being in the Avignon "captivity" the pope sent Cardinal Gaetani Ceccano to Rome in his stead for the occasion; and added a visit to the Basilica of St. John Lateran as part of the Jubilee itinerary. At the next Jubilee, held in 1390, St. Mary Major was included in the list, thus definitizing the custom that has come down to this day. Urban VI, in proclaiming the 1390 jubilee, ordained the holding of Jubilees every thirty-three years, as representing the popular idea of the span of Christ's life, as well as being within the reach of the ordinary man's mortality expectancy. But Urban's Jubilee was actually celebrated by

[11] Cf. edition by O. Quattrocchi, *Bessarione,* VII (1909), 291 ff.

his successor, Boniface IX (1389-1404), who likewise lived to proclaim the Holy Year of 1400. In 1423, Martin V held the Fifth Jubilee; but in 1450 Nicholas V re-established the fifty year custom. Finally, it was Paul II (1464-71) who decreed the present twenty-five year intervals, which has been followed, with the exception of 1800 and 1850, and the inclusion of 1933, down to the present.

The Jubilee of 1423 under Martin V was troubled by pestilence, war, and schism. Nevertheless it is to this Holy Year that it seems the practice of commencing the Jubilee with the solemning opening of the *Porta Santa* or Holy Door is to be traced.[12] In 1450, under Nicholas V, the Jubilee was a great success; but it was marred by a terrible accident. On Dec. 19, that year, because of a great concurrence of people on the bridge of Sant' Angelo, and an ensuing riot, 162 people were killed by suffocation or drowning. The incident was used by the Pontiff, however, to clear the bridge of cluttering stalls and to widen the thoroughfares leading to St. Peter's. Likewise, it gave rise to several pious societies for the provision of lodging, care, and entertainment of the pilgrims, of which the Confraternity of the Holy Trinity founded by St. Philip Neri in 1648 was to be the most famous.

Sixtus IV inaugurated the first of the modern twenty-five year celebrations in 1475, doing much to beautify the city in preparation. Under Alexander VI, despite that pontiff's questionable reputation, great attention was given to the spiritual ramifications of the "Great Pardon" recurring at the turn of the century. In November, 1498, the Pontiff proclaimed the forthcoming Jubilee, stressing its essentially spiritual signification. On the eve of Christmas, 1499, the Pope betook himself to the portico of St. Peters, for the ceremonies of the *Porto Santo.*

Beforehand, the wall had been completely loosened from the inside. The Pope, girt with a white apron, wearing the mitre, struck the wall with a silver hammer, three times, chanting: "Open to me the gates of Justice"; then, "I shall enter thy House, O Lord"; and finally "Open the doors because God is with us." Thereupon the wall gave way, and the Pope, having knelt in prayer for a few minutes while the workmen cleared the debris, entered the Basilica, with the vast throng singing the *Te Deum.* Immediately thereafter,

[12] Cf. H. Thurston, "Jubilee" *Cath. Encycl.*, VIII (1910), 533.

he dispatched the Cardinal of Lisbon to do likewise at St. John Lateran, Cardinal Orsini to St. Mary Major, and the Archbishop of Ragusa to St. Paul's. This is the ceremony essentially as it is carried out to this day.

In reverse, on the Christmas eve of the end of the Holy Year, after Solemn Vespers, the Pope blesses bricks and mortar, and with a silver trowel initiates the bricking up of the aperture while the choir chants the *Coelestis Urbs Jerusalem.*

The Jubilee of 1525, under Clement VII, was disturbed by the Reformation; but that of 1550 was signalized by the setting up of the Confraternity of the Holy Trinity. Previously there had been little provision made for the reception of pilgrims and strangers. In 1548 under the guidance of St. Philip and Padre Persiano Rosa a hospice was organized in the Church of the Saviour in Campo. By the Jubilee of 1575, which saw 400,000 strangers in Rome, the Confraternity was able to care for over 144,263 pilgrims, giving food and lodging free for at least three days each to 96,484, and providing medical care for 21,000 "convalescents."

During the Jubilee of 1600, held under Clement VIII, the Confraternity of the Holy Trinity accommodated over 250,000 people for three days at a time, along with 54,000 members of 248 confraternities that came to Rome. In 1625, the number was pushed up to 517,000, with the Confraternity of the Gonfalone taking care of some 31,300 people. The eighty-five-year-old Clement X in 1675 himself gave a hand in assisting the 218,000 pilgrims cared for by the Confraternity of the Trinity, which was now aided by several others, including that of the Holy Cross of Saint Marcello.

These various Jubilees coming down to the two celebrated under Pius XI in 1925 and 1933 were naturally attended by the great and small from all over the globe. It is quite certain that Dante was in Rome for the inaugural year 1300; and the world owes the great Chronicle of Giovanni Villani to the impression that event made upon him. Arriving in Rome for the first time in 1350, St. Brigid emitted a cry of hurt surprise, "And Master Peter, is this Rome?" to her spiritual director, upon coming face to face with the squalor, disorderliness and even irreverences of the "Eternal City." On the other hand, Chaucer's "Fraunces Petrarck, the laureat poete, whose rhythoryke sweete enlumined all Italie of poetrye" was enthralled with all he saw and heard. He wrote to

Philip de Vitry of the complete conversion he underwent before the "sepolcri degli Apostoli."

At the Pilgrim's Mass in St. Peter's down through the centuries assembled emperors and rogues, saints and sinners, believers and unbelievers from all the world. At the canonization of St. Bernadine of Siena in 1450, at least six future saints were present: Giovanni della Marca, John Capistran, Peter Regalato, and Diego di Alcalà, along with Rita of Cascia and Catherine of Bologna. Much was made of the veneration of the *Holy Face* on the kerchief of Veronica during these ages; and from at least the time of Clement VII (1525) special medallions were struck commemorating the opening and closing of the Holy Door. These medallions were eagerly sought after by such visitors as Ignatius Loyola and Francis Borgia, present for the 1550 Jubilee. So shrewd an observer as Montaigne was greatly intrigued by the exhibition of the heads of Sts. Peter and Paul in the Lateran which he went back to see several times.[13] And the annals of the Jubilee Years are replete with accounts of the artists, poets and philosophers from Dante and Petrarch, through Tasso, Michelangelo, Vassari, down to Giovanni Pascoli and Leo XIII, upon whom these gatherings had a tremendous effect.

Nor were these Jubilee years all pomp and circumstance. Benedict XIII in 1725 "a holy man and most strict" abolished the Roman carnival, tightened down the services and ritual, and made most strict the conditions for gaining the indulgences. In 1750, under Benedict XIV, St. Alphonsus Liguori was detailed to prepare for the Holy Year by preaching a series of missions in the diocese of Sarno and through southern Italy; while St. Leonard of Port-Maurice did a magnificent job in cleaning up Rome by similar preaching . . . a custom in vigor ever since, and which is being repeated this year in October, when a general pre-Jubilee mission will be preached in Rome.

ST. PETER'S AND PILGRIMAGE CEREMONIES

Approaching Rome, the primary interest of the Pilgrim is of course, St. Peter's. It is Christianity's most magnificent basilica, its spaciousness perfectly balanced with a sense of the tremendous,

[13] Presumably the skulls, for whose authenticity, of course, nothing can be vouched, were preserved in some kind of mask, thus giving them a semblance of human features. Cf. H. Thurston, *The Holy Year*, p. 582.

of reverence, as well as of the fittingness of its tombs and monuments, its pictures, statues, altars, and inscriptions. It is a great stone monument built around the "rock" in which was buried Peter, "the Rock," and prince of the Apostles. Pope Pius XII recently informed the world: "We have now incontestable archeological evidence that the tomb of Peter was and is located beneath the baldichino of Bernini," hence under the present main altar.[14] Twentieth centry science has thus confirmed the tradition of the centuries, for from the very first days of Christianity pilgrims flocked to what came to be known as "the Confession" of St. Peter, to render homage at the burial place of the first Vicar of Christ on earth.

Peter had been put to death in the Circus of Nero and Gaius, which is now known to have been somewhat to the south of the site of the Basilica, though its exact location has not been identified. He was buried in a mausoleum of a Roman cemetery that ran along a little road (*iter*) "on the Vatican, near the circus." There is some question as to whether his body was removed to the Catacombs during the Valerian persecution (258); but the removal is greatly doubted now.[15] However, it is over this old Roman cemetery, and precisely round the tomb of Peter, that Constantine built his original basilica in the early 320's.

The present structure, built by the genius of Bramante and Michelangelo during the sixteenth century, stands over the ruins of the Constantinian church. Recent excavations round the tomb itself, though still shrouded in secrecy, have brought to light coins, inscriptions and other objects of devotion that attest a constant stream of homage paid to this spot all through the centuries from the second to the twentieth.

Hence the foremost aim of the Pilgrim come to Rome for 1950 will be to renew his faith before the tomb of the Prince of the Apostles. For this purpose, the floor space immediately below the present Basilica level is being readied to accommodate the devotions of the faithful. Eight simple altars have been set up with marble from the excavations. They form two vast crosses between the tomb of a number of popes and figures close to the Christian

[14] *Osserv. Rom.*, Jan. 31, 1949, p. 1.

[15] Cf. Hertling-Kirschbaum, *Le Catacombe Romane* (Rome, 1949), pp. 102-111.

world, from those of Pius X and Pius XI to Nicholas III (1277-80), Boniface VIII (1294-1303), Gregory V (996-99), the Emperor Otto II (983), Queen Christiana of Sweden, etc. Here Mass will be said, and devotions conducted for individual pilgrim groups, and the ceremonies broadcast to their native lands.

Down beneath this lower level is the site of the present excavations which have discovered the original cemetery and the remains of Constantine's basilica. The work of discovery, which turned up a number of interesting tombs, works of art, coins, remains of both pagans and Christians, is still far from complete. Hence the general public will be given only an idea of the findings, and a glimpse from above of the actual site of the tomb of St. Peter.

In St. Peter's the first of the pilgrimage ceremonies for each group will thus be conducted. Under the guidance of an accompanying Bishop or priest, the pilgrims will assemble on the Piazza outside the Basilica, where they will be given a brief instruction on the virtue of Faith, the *leit-motif* of their visit. Approaching the door, they will chant the Litany of the Saints, thus putting themselves in line with their predecessors at least as far back as the time of Gregory I (+ 604).

Entering the portal of the *Anno Santo,* they will sing a strophe of the resounding, mediaeval hymn:

O Roma nobilis, orbis et Domina
Cunctarum urbium excellentissima
Rosea martyrum sanguine rubea
Albis et liliis virginum candida
Salutem dicimus tibi per omnia
Te benedicimus, salve per secula.

Then the priest will chant: "Haec est porta Domini" and the response will come: "Justi intrabunt per eam." He will then pray: "*Oremus:* O God who has deigned to grant the sons of Israel the gift of the Jubilee indulgence, grant us, we pray Thee, the perfect remission of our sins, so that we, entering this holy temple, may merit to arrive happily in our heavenly fatherland."

Walking down the center aisle of the Basilica, the pilgrims will then sing the "Gloria tibi, Trinitas aequalis. . . ." They will make a visit to the Blessed Sacrament in the chapel on the right, reciting

three Paters, Aves, and Glorias, then sing the *Adoro Te* with the *Panem de Coelo* and Oration.

Turning then, they will approach the Confession of St. Peter. Here, kneeling, they will recite together the Pope's prayer for the Holy Year. Following the intoning of the *Laudate Dominum* all will recite the Act of Contrition which will be followed by prayers for the Pope, for our brethren, for the Church suffering here on earth, for the persecuted, imprisoned, and exiled, with the priest finally chanting the antiphon *Tu es Petrus* and the Oration. Then will follow prayers for the Pope's intention, the Credo, and prayers in secret for a renewal of faith. Finally, the Salve Regina will be sung, honoring our Blessed Mother. Then the recessional will be the *Christus vincit. . . .*

The visits to the three other basilicas will be carried out in similar fashion. St. Paul's, which is at a considerable distance from the Vatican, outside the walls of the ancient city, is second on the list. Likewise a basilica built by Constantine, it is the original burying place of St. Paul, near Trefontane where he was martyred. Enlarged by the Emperor Honorius (395-423) it witnessed the ravages of time. It burned almost to the ground in 1823. It was rebuilt by Pius IX in 1854; and is now a splendid monument of the faith. Before the confessional of St. Paul, the pilgrims will pray for intrepidity in their faith, and for the strengthening of the Church, carrying out a ceremonial almost identical with that at St. Peter's, but employing the Antiphons and Orations in honor of St. Paul from the liturgy.

The third visit will be made to St. John Lateran, which is the first Basilica started by Constantine during the pontificate of Melchiades (311-314). This is really the cathedral of Rome, having been the Church of the Popes down to the time of Boniface VIII (+ 1303), the scene of thirty-three Church councils and of the signing of the Lateran concordat in 1929. Its treasures reflect the faith and strife of the ages from antiquity to our day. Here is buried the great Pope of the Social encyclical, Leo XIII. Here the theme of the Pilgrimage visit will be a prayer for peace and concord.

The final visit will be made to the Basilica of St. Mary Major, which occupies the other end of the Via Merulana from St. John's. This is the great Marian Basilica of Christendom. Popular legend

attributes its foundation to Pope Liberius, after a dream he had on Aug. 5, wherein our Lady indicated to him, by a snowfall, where she wanted her basilica built. However, better historical evidences point to its having been built after the Council of Ephesus in 431, which vindicated Mary's right to be called the Mother of God.[16] The Basilica is filled with magnificent mosaics relating to the infancy and early life of our Lord. Here the pilgrim's visit, similar to that in the other basilicas, will naturally stress love and devotion to our Blessed Lady.

After the four official visits for the gaining of the Jubilee indulgence, the pilgrims will naturally take in Rome's other wonderful churches, catacombs, ruins, and monuments, of which the number is legion.

There is one feature of the visit to Rome that will make up for any difficulties encountered in the trip or sojourn. That is the possibility of seeing the Pope, participating in Mass or ceremonies conducted by him personally in St. Peter's. Because of the uncertainty of the future, and the busy nature of the Pope's life, it is not known with definite certitude just when the Pope will take part in the Jubilee Masses and ceremonies. It is certain however, that at least once a month the Pope will say a public Mass in St. Peter's; it is even quite safe to say that he will do so once a week, or even more often.

As arranged now, the Pontifical and Pilgrimage program will definitely contain the following ceremonies, to which will be added others as occasion demands.

On Christmas eve, this year, the Holy Year will be solemnly opened by the Holy Father with the ceremonies round the *Porta Santa* in St. Peter's, and the dispatching of the Cardinal legates to the other three Basilicas. The official Christmas Matins and Pontifical Mass will be celebrated in St. Mary Major's.

January will witness the solemnizing in St. Andrew of the Valley, of the Octave (beginning Jan. 6) of celebrations of the Liturgy in the various rites; a special solemnization of the Church Unity Octave (Jan. 18), the celebration of the seventeenth centenary of the death of Pope Fabian on Jan. 20, and a Pontifical Mass at St. Paul's Outside the Walls on Jan. 25.

[16] Cf. E. Mâle, *Rome et ses vieilles églises* (Paris, 1942), pp. 79 f.

February will see the usual Candlemas ceremonies, with the offering of candles to the Holy Father by the Procurators of the different religious orders and congregations (Feb. 2); the Mass for the anniversary of the death of Pius XI (Feb. 10); and the beginning of Lent at Saint Sabina's (Feb. 22).

March will be the Pope's special month, with the anniversary of his election (Mar. 2) and coronation (Mar. 12). Holy Week, during April, will find the ceremonies carried out with special splendor in St. Peter's, with the Pope celebrating Pontifical Mass on Easter Sunday, then blessing the world from the loggia over the Piazza. During the second half of April and May, there will be four canonizations.

June will begin with the inauguration of the Pope's new Church of St. Eugene (June 2), which will be followed by a most solemn procession for Corpus Christi. There will be a canonization on the third Sunday after Pentecost; and the month will end with the Feast of St. Peter and St. Paul, solemnized on June 29 and 30.

It is quite probable that the Pope will return from his summer home at Castelgandolfo for several functions during July, August and September; and that during October and November there will be a number of beatifications and other special ceremonies. The *Porta Santa* will be closed on Christmas eve, 1950, with the usual ceremonies. At that moment, the Pontiff will then extend the Holy Year to the rest of the world for a period of six months.

In progress all over Rome for the last year have been a series of improvements—Rome's great central station has been rebuit, many of its streets and tram-lines widened and repaired, its churches and basilicas cleaned and put in order. A number of new hotels and hospices in Rome and environs are being constructed. Special arrangements have been made with the big hotels, the small pensiones and private homes for the reception of the travellers, the control of prices and the proper ordering of facilities. Several committees have these various services well in hand. Likewise, the railroads and other transportation facilities not only of Italy, but of all Western Europe, are making special arrangements in prices and schedules to handle comfortably the vast throngs that will descend on the Eternal City. Finally, the Jubilee Committees are dealing with each national committee to arrange things so that no two large delegations arrive at the same time; and to keep

as far as possible from straining the tremendously large facilities now being readied. From a physical viewpoint at least, Rome will be well conditioned to handle the visitor and pilgrim in almost any aggregate.

Like St. Francis preaching in Perugia, the present Pontiff wishes to send all mankind to heaven; hence he has proclaimed the Jubilee year with the Jubilee indulgences, and has done his best to impress upon his Catholic faithful the necessity of repentance and holiness of life that should accompany the reception of these great remissions. He has made it possible to bring our present world back in line with its eternal destiny. Should the Holy Year be accepted on his terms it cannot but be a *Jubilaeum Maximum.*

FRANCIS X. MURPHY, C.SS.R.

Rome, Italy

SENTIRE CUM ECCLESIA

We have a very important document of Pope Pius IX, the Eycyclical "Quanta Cura" which is commonly received as an *ex-cathedra* utterance. In this document the head of the Church "in virtue of the Apostolic authority" which he has received from Christ solemnly condemns the very error of the liberal school of which we are treating, and "wills and commands that it be held as reproved, proscribed, and condemned by all the children of the Catholic Church." It matters not whether they be "timid" or "fearless" thinkers. "We cannot pass over in silence," these are the words of the Sovereign Pontiff, "the *audacity* of those who not enduring sound doctrine contend that 'without sin and without any sacrifice of the Catholic profession, *assent* and *obedience* may be refused to those judgments and decrees of the Holy See, whose object is declared to concern the Church's general good and her rights, and discipline, provided only they do not touch the dogmas of faith and morals.' But there is no one who does not clearly see and understand how grievously this is opposed to the Catholic dogma of the full power divinely given by Christ our Lord to the Roman Pontiff of feeding, ruling, and governing the Universal Church."

—Fr. Salvatore Brandi, S.J., in "The Touch-Stone of Catholicity," published in *The American Ecclesiastical Review,* VI, 2 (Feb. 1892), 95.

THE CHRISTIAN CENTURY OF JAPAN

Four hundred years ago on the Feast of the Assumption, 1549, Francis Xavier landed at Kagoshima. This was the beginning of about one hundred years of a marvellous development of Christianity, which is hardly surpassed by anything in the history of the Church.

Japan had been discovered by the Portuguese in 1543, six years before Xavier arrived. On one of their journeys Portuguese merchants had brought back with them a native Japanese named Anjiro, who could speak broken Portuguese. He met Xavier at Malacca towards the end of December, 1547. What the saint learned from him opened up a new field of missionary endeavor.[1] A new world like a new comet swam into his ken. A people of high culture, sensitive to the things of the spirit—here was a field of far greater promise than the simple, unlettered inhabitants of the Fishery Coast, with whom he had been laboring!

After a year and a half of preparation Xavier set sail from Goa, April 15, 1549, with Fr. Cosme de Torres, the lay-brother Juan Fernandez, Anjiro, now after his baptism called Paul of the Holy Faith, two other Japanese, and two servants. After a three weeks' stay at Malacca they arrived in Japan Aug. 15. Xavier stayed a year at Kagoshima, where he was struck by the great interest manifested by everyone in the far-distant West. Then he pushed on to Miako. Failing to see the emperor, to whom he wished to announce the good news of the Gospel, he spent a few months in Yamaguchi and then went to visit the Prince of Bungo in his capital, Funai. Since he had no news from India about his fellow religious over whom he was superior, he decided to return. During his visit to India he would take measures to prepare missionaries for his return to Japan the following year. But he was not to return, for he changed his plans and tried to enter the gateway of China. He failed on the threshold and died on the island of Sancian in December of the following year, 1552. Xavier had worked in Japan a little more than two years, yet the number of conversions he had made was scarcely one thousand, insignificant when compared with the ten thousand he had made in one month

[1] *Epistolae S. Francisci Xaverii* edited by Georg Schurhammer, S.J., and Joseph Wicki, S.J. (2 vols., Rome, 1944-45), I, 390-92.

in Travancore. But he counted on the good qualities of the Japanese, for he considered them the most suitable of all the peoples he had yet worked with for the spread of Christianity.[2]

The history of the Church in Japan is divided into two main periods: the first, 1549-1614, a period of growth, the second, 1614-1639, a period of persecution and decline. During the first period the Church made remarkable progress despite sporadic persecution. By 1600 it was well established in all but eight of the sixty-six provinces, into which Japan was at that time divided.[3] But it was in the south, where it had started, that the Church was at its strongest. Nagasaki was called "the little Rome." In 1614 all its inhabitants, around fifty thousand in number, were Christians. Churches were administered by Augustinians, Dominicans, Franciscans and Jesuits, both European and Japanese. The Jesuits also conducted a college.[4] The Christians had a deep, solid piety and a spirit of sacrifice that was manifested by their staunchness in confessing the Faith when put to the test of torture. The letters of the missionaries witness to their fervor, recalling the fervor of the early Christians in Rome. In the principality of Omura there was a flourishing community of Christians, of whom twenty-two thousand were old enough to go to confession. Communions were very numerous. Those who received Holy Communion kept themselves remarkably pure.[5] This was true of adults converted after a life of sin as well as of children brought up in Christian surroundings.[6] Fr. Luis Frois tells us of the wonderful spirit of penance he found during Lent, when people besides keeping the strict fast took the discipline every day.[7] Some came fifty miles to confession. They loved rosaries and medals and took great pleasure

[2] *Ibid.*, II, 291.

[3] Yoshi S. Kuno, *Japanese Expansion on the Asiatic Continent* (2 vols., Berkeley, 1937-40), II, 24.

[4] L. Delplace, S.J., *Le Catholicisme au Japon* (2 vols., Brussels, 1909-10), II, 64, 135, 147.

[5] Léon Pagés, *Histoire de la Religion Chrétienne au Japon* (2 vols., Paris, 1869-70), I, 59.

[6] Delplace, *op. cit.*, II, 43.

[7] *Die Geschichte Japans (1549-1578) von P. Luis Frois, S.J.*, translated by Georg Schurhammer, S.J., and E. A. Voretzsch (Leipzig, 1926), pp. 202, 233, 325.

in processions.[8] Conversions multiplied rapidly. Thirty years after Xavier's departure, 1581, the number of Christians had risen to 150,000.[9] It continued to rise, for we know that in 1596 there were 300,000.[10] In 1614 there were nearly 1,000,000, the highest number ever reached.[11] It has been estimated that in 1613 from five to ten per cent of the population had become Christian,[12] and there seemed to be good hopes that a great part of Japan would embrace Christianity.

In 1579 there arrived in Japan the man who may be called the second founder of the Japanese mission. He was Fr. Alessandro Valignano. He divided Japan into three districts and organized the mission on a solid and lasting basis. Under his administration thirty-one colleges, houses or residences were founded and 300 churches erected. In addition, several hospitals, especially for the lepers, were established. It was he who introduced the first printing press into Japan in 1590. From it issued a Japanese-Portuguese dictionary, a Japanese grammar with Portuguese explanations, and books of piety and Christian doctrine.[13] To provide future native priests Fr. Valignano established two minor seminaries, the one in Arima, the other in Azuchiyama, and a novitiate in Usuki. From these seminaries native priests came forth, the first two being ordained in 1601. In all, fourteen were raised to the priesthood. During the long years of persecution only two of these apostatized, while the others did heroic work in sustaining the faith of the suffering Christians.[14] Fr. Valignano also conceived the bold idea of sending an embassy to Rome as an act of homage to the Holy Father. It was made up of two princes representing the Christian princes of Bungo, Arima and Omura

[8] *Ibid.*, pp. 184, 265, 268.

[9] James Murdoch in collaboration with Isoh Yamagata, *A History of Japan* (3 vols., London, 1925-26), II, 71, citing the annual report of the mission superior, Caspar Coelho.

[10] *Ibid.*, p. 635.

[11] M. Steichen, *The Christian Daimyos* (Tokyo, n.d.), p. 242; Delplace, *op. cit.*, II, 130.

[12] Kuno, *op. cit.*, II, 253.

[13] Pagés, *op. cit.*, I, 130 f.; Delplace, *op. cit.*, I, 262.

[14] Lino M. Pedot, O.S.M., *La S.C. De Propaganda Fide e le Missioni del Giappone (1622-1838)* (Vicenza, 1946), pp. 39 f.

and two nobles, all under twenty years of age. They left Nagasaki in February, 1582, and three years later after a triumphant journey through Portugal, Spain, and Italy finally arrived in Rome. Here they were received with extraordinary honors by Gregory XIII. Their return journey lasted five years. When at last they reached their native land in 1590 they found their coreligionists suffering a severe persecution.

In the 1570's warring princes had been subdued and the central authority finally reestablished after almost a century of chaos. The man who accomplished this was Oda Nobunaga, one of the great figures in Japanese history, who, moreover, was well disposed towards the missionaries. Unfortunately, he came to a violent end in 1582. In the civil war that ensued Hideyoshi, often called Taiko-sama in European annals, gained supreme power and remained sole ruler until his death in 1598. At first he was fairly favorable to Christianity, but suddenly, on July 24, 1587, he issued a decree of expulsion for all missionaries. What were the reasons for this sudden act? One would seem to have been a certain fear of foreign interference in Japan, another the resistance of Christian women to his unchaste sollicitations, another, and perhaps the principal one, his fear that the national religion would suffer hurt from this foreign one. The decree occasioned a severe persecution. The missionaries went into hiding; more than 140 churches were destroyed or burned, and two native Christians were martyred. However, due to two causes the persecution abated. Fr. Valignano appeared before Hideyoshi in great solemnity as the ambassador of the viceroy of the Indies, Dom Duarte Menezes, and won his seeming good will. Hideyoshi later entered on a military expedition to Korea, which distracted him from the religious issues.

All this time conversions had gone on apace. From 1587, the first year of the persecution, to 1592, 52,000 conversions took place in the southern provinces.[15] In 1596, however, there occurred an unfortunate incident that precipitated disaster. A Spanish ship, the *San Felipe,* had run aground in the port of Urado. When the ***daimyo*** of the region declared that all the cargo belonged to Hideyoshi, the pilot, in an effort to save it, tried to impress on the authorities the might of his king. He showed them a map of the world on which the many countries possessed by the King of Spain

[15] Delplace, *op. cit.,* I 275.

could be seen. Asked how the king came to possess so many territories he replied that the method followed was to send priests first of all into the land he wished to conquer and then, when considerable progress had been made, to send armed forces. Thus, there would be little trouble in subduing the country. When this explanation was reported to Hideyoshi, he flew into a rage. The persecution flared up again and culminated in the crucifixion of twenty-six Christians at Nagasaki on Feb. 5, 1597. There were six Spanish Franciscans, the first European martyrs in Japan, three Japanese Jesuits, and seventeen Japanese lay Christians. Among the latter were two children, one thirten and the other twelve years old. The twenty-six were beatified by Urban VIII in 1627 and canonized by Pius IX in 1862. Hideyoshi died the following year, 1598, on Sept. 15; and in the struggle for power that followed the Church enjoyed a certain amount of liberty.

At the turn of the century two new elements entered the picture to add to the tension that already existed between the ruler of Japan and Christianity, and to hasten the great persecution. The first of these was the arrival of the Dutch. On April 11, 1600, the Dutch ship, *Liefde,* reached Japan. Its pilot, Will Adams, an Englishman in the service of the Dutch, was to play a sinister rôle in the persecution of the Christians. The Netherlands and Spain had long been in conflict. As a result the Dutch had been forced to seek their fortune in the Far East, where they met with surprising success. As they had declared their independence from Spain in 1579, they were jealous of the great commercial success of the Spaniards and Portuguese (at that time Spain and Portugal were under the single rule of Philip II). This was increased by religious hatred, for the Dutch were Calvinists. Adams succeeded in winning the good favor of the *shogun* and prepared his plans to summon to Japan the Dutch and the English. He was able in 1609 to establish a trading factory for the Dutch at Hirado. A few years later, in 1613, the Dutch obtained complete liberty of commerce for all of Japan and in the same year the English also obtained permission to open a factory at Hirado. Adams took advantage of his influence with the *shogun* to vilify the Spaniards and the Portuguese, especially the missionaries, and misrepresented the motives of the priests who had come to Japan. The *shogun,*

much impressed, became increasingly intolerant of the Spanish and Portuguese missionaries.[16]

The second element was the unfortunate discord among the missionaries of different religious orders. From 1549 to 1593 only members of the Society of Jesus had labored in Japan. In 1585 by his Brief, *Ex pastorali officio,*[17] Gregory XIII had reserved to Jesuits exclusively the evangelization of that mission field. Franciscans arrived in 1593 from the Philippines. But it was not until 1600 that Clement VIII by his Constitution, *Onerosa pastoralis,*[18] gave permission to Franciscans and members of other religious orders to work in Japan, with the proviso, however, that they travel there *via* Portuguese possessions, i.e., they would have to leave Europe through Lisbon and go by way of Goa. This condition did not last long, for in 1608 Paul V by his Constitution, *Sedis apostolicae,*[19] permitted members of religious orders to go to Japan by the road they preferred. Thus, missionaries could come to Japan *via* the Philippines. It must not be forgotten that national difficulties entered into the picture in Japan. The Jesuits there belonged to the Portuguese province, while the other religious were Spanish. At this time Portuguese hated Spaniards, for in 1580 Philip II of Spain had seized for himself the Portuguese crown. But the main reason for the divergent views among the orders was the question of methods to be used in evangelizing the Japanese; and petty partisan passions were not excluded. With the outbreak of the great persecution in 1614, at a time when unity was essential, their bickerings and mutual recriminations grew. Christians were scandalized, many pagans were repelled from the Church, and Adams and the Dutch had an added pretext for discrediting the missionaries in the eyes of the *shogun.* Despite their misunderstandings, the different orders did excellent work and all contributed several martyrs. While in life their members found it difficult to agree among themselves, at the stake and in

[16] F. Brinkley, *A History of the Japanese People* (New York, n.d.), p. 547; Pagés, *op. cit.*, I, 110, 209 f.

[17] Text and commentary in Leo Magnino, *Pontificia Nipponica: La relazioni tra la Santa Sede e il Giappone attraverso i documenti pontifici* (2 vols., Rome, 1947-48), I, 24 ff.

[18] *Ibid.*, I, 62-67.

[19] *Ibid.*, I, 68 ff.

undergoing other tortures they were united, and rendered fertile with their blood the soil of the country.

In the struggle for supremacy that resulted after the death of Hideyoshi in 1598, Ieyasu, generally called Daifusama in European writings, rose to power. He won a crushing victory over his rivals at the battle of Sekigahara in 1600, and in 1603 became *shogun*. He established the *shogunate* as an hereditary office in his family, the Tokugawa, who remained in power for over two hundred years, until 1868. The Tokugawa were always the deadly enemies of Christianity, but the initial persecution began slowly. Ieyasu, while shutting his eyes to conversions among the common people, was displeased and annoyed by conversions of those of rank. Hence, during the first years of his era of power, several Christian *daimyos* apostatized under pressure. In 1608 he had a new counsellor. While the former, Fujiwara Seikwa, had been fairly liberal in matters of religion, the new one, Hayashi Razan, a Confucianist, insisted on destroying the Christian religion. After 1612 the persecution became more widespread. On Jan. 27, 1614, the great edict of persecution was published.[20] According to its terms the *daimyos* were obliged to send all missionaries to Nagasaki and after their departure to destroy the churches and have the Christians abjure their faith. Other decrees followed at intervals making the survival of the faith more and more difficult. For example, all individuals who brought missionaries into the country were condemned to capital punishment and the ship and cargo were to be confiscated.[21]

Ieyasu died in 1616 and was succeeded by Hidetada, who followed the religious policy of his father, except that from 1618 on the persecution became more intense. Thus the annual mission report for 1624 states that from Dec., 1623, until the end of November, 1624, Hidetada had 165 Christians executed.[22] In 1626 Hidetada was succeeded by his son, Iemitsu, who had recourse to the most terrible tortures to make Christians apostatize, so that the persecution became even worse. Now, more varied and more terrible tortures were invented.[23] Victims were placed up to the mouth in icy water, then taken out and placed near a

[20] Text in Steichen, *op. cit.*, pp. 273 ff.

[21] Pedot, *op. cit.*, p. 32.

[22] Delplace, *op. cit.*, II, 167.

[23] *Ibid.*, II, 202-208.

blazing fire and again placed in the icy water. Others were banished into the forests and mountains, where they died of hunger, as it was strictly forbidden to any one to succor them. Others were sawed into small pieces with bamboo saws. In the sulphurous springs of Mount Unzen, which reach a temperature of 160° Fahrenheit, victims were slowly dipped into the steaming water, then drawn out, sprinkled with cold water, and then put in slowly again. This process was continued until they expired. But all these tortures paled in comparison with that of the pit. The victim was suspended head down from a beam furnished with a pulley, his body tightly bound so as to impede the flow of blood. He was then lowered down near the bottom of the pit, which was filled with filth, and left thus hanging. Incisions had been made on the top of the head and at the temples to allow the excess blood to escape, thus making death slower. It was first endured in 1633, when a Japanese Jesuit lay-brother died after two and a half days of terrible suffering.[24]

While there were apostasies due to these terrible tortures, many Christians preferred death to defection. The names of 2190 martyrs, who suffered from 1627 to 1660, are known to us.[25] But nameless martyrs, who died in tortures, or of poverty or in exile, ran into the many thousands. Some authors put the number in the hundreds of thousands.[26] Many children were tortured and killed. Delplace gives the names of close to one hundred.[27] The amazing thing about it all is that conversions went on steadily, sometimes occasioned by the sight of the superhuman endurance of tortures by the Christians. In his 1618 report, the mission superior, Sebastian Vieira, announces 1200 baptisms of converts.[28] In 1626, 6000 adults were baptised, and in 1630, 1850.[29] Fervor grew among the Christians. According to the report of Fr. Orfanel, O.P., a single Dominican priest heard more than 15,000 confessions from 1620 to 1622; and another from March, 1622, to the first months of 1623, heard 5000.[30]

[24] Pagés, *op. cit.*, I, 785 f.

[25] Delplace, *op. cit.*, II, 263-75.

[26] Kuno, *op. cit.*, II, 65, says that approximately 280,000 were put to death during the period, 1614-35.

[27] Delplace, *op. cit.*, II, 208.

[28] *Ibid.*, II, 142.

[29] *Ibid.*, II, 201.

[30] Pedot, *op. cit.*, p. 33.

Poignant scenes were witnessed at the martyrdoms. Richard Cocks, an Englishman, describes a martyrdom he saw at Miako on Oct. 7, 1619, when fifty-five Christians were burned, among them small children of five or six years of age burned alive in the arms of their mothers, who cried out, "Jesus, receive their souls."[31] He describes how the mothers were tied to poles with their little children. One of them, Thecla by name, held in her arms a little child, Lucie, four years old, while her two sons, Thomas and Francis, nine and ten years of age respectively, were tied to her. A little distance away were two of her other children, Catherine and Peter, attached to crosses. When the executioners started the fire, forgetting her own sufferings she caressed the heads and faces of her children to dry their tears and quiet their cries. When her little daughter, suffocating with the smoke, cried out to her, "Mother, I can no longer see anything," her only reply was, "Call on Jesus and Mary."

The last, definitive period of the persecution, which brought to an end the so-called Christian Century, was occasioned by the unfortunate Shimabara revolt.[32] This agrarian revolt, caused by excessive taxes and the cruelty of the local ruler, broke out in December, 1637, in the peninsula of Shimabara on the island of Kyushu. It happened that many of the insurgents were Christians, as Christianity had long been established in that island. After four months of bloody strife, their stronghold was taken by assault on April 12, and all the captured, amounting to nearly forty thousand, were ruthlessly massacred. Although the rising had not been a religious one, the government authorities chose to regard it as such and adopted drastic measures. All Portuguese traders were ordered to leave the country, and in 1639 the last Portuguese ship left Japan. Thus Japan broke off all contact with the western world[33] and, incidentally, returned into a national seclusion that was broken only after more than two hundred years by the arrival of Commodore Perry in 1853.

[31] Delplace, *op. cit.*, II, 148 f.

[32] Masaharu Anesaki, "Prosecution of Kirishitans after the Shimabara Insurrection," *Monumenta Nipponica*, I (1938), 293-300.

[33] The Dutch were not expelled but were confined to the small artificial island of Deshima near Nagasaki. They were allowed very restricted contacts with the mainland.

Energetic measures were taken to prevent any missionaries from being smuggled into Japan and the few remaining missionaries in the country were hounded down and put to death. But there were still around 300,000 native Christians, despite the long and bloody persecution. The *shogun* now made it his policy to exterminate these. But, as they had first to be found out, he established in 1640 the office of the inquisition. This institution carried out an investigation with great thoroughness. The principal part of the inquisition each year was the *e-fumi* or the ceremony of treading under foot a Christian picture, generally one of Christ or the Blessed Virgin.[34] This was considered a public disavowal of Christianity. Every member of each family had to place a foot on the picture, and an annual record was kept of all proceedings. For those Christians thus detected and who did not apostatize, tortures were the last resort. These were protracted till death or apostasy ensued. Within thirty years the inquisition had dealt a deadly blow to the Faith. It continued to function up till 1792, but after 1673 it had merely to perform a routine surveillance over the descendants and relatives of former Christians, who had been executed or had apostatized.

Groups of Christians managed somehow or other to exist. When Catholic missionaries were allowed again into Japan in the 1860s, these groups revealed themselves when they recognized these missionaries as the legitimate successors of their pastors of the sixteenth and seventeenth centuries; for they received an affirmative answer to three questions: Did they come from the Pope in Rome? Were they celibates? Did they honor the Mother of Jesus?[35] Around 50,000 Christians were discovered all over Japan.

Delplace writes in his history of the Church in Japan: "We do not believe that in the whole history of the Church extending over nineteen hundred years there is a single people that has such a

[34] Mario Marega, S.S., "E-Fumi." *Monumenta Nipponica,* II (1939), 281-86.

[35] Francisque Marnas, *La "Religion de Jésus" Ressucitée au Japon* (2 vols., Paris, 1896), I, 525.

[36] Delplace, *op. cit.,* II, 125.

glorious record and such a long list of martyrs as the Japanese." [36] May the era now dawning for the Church in Japan be bright with the promise of vigorous Catholic life, militant lay apostles, a strong native clergy, an army of holy virgins and confessors who in their lives will recapture the heroic spirit of their ancestors of the "Christian Century"!

EDWARD HAGEMANN, S.J.

Alma College
Alma, California

FIFTY YEARS AGO

In *The American Ecclesiastical Review* for September, 1899, the leading article is an account of the early years of the "Pontifical College Josephinum." Founded in 1875 as an orphan asylum by Msgr. Joseph Jessing, it soon enlarged its scope and became primarily a seminary for the training of priests to work among the Germans in the United States. In 1892 the Congregation of the Propaganda gave the college canonical constitutions and Pope Leo XIII decreed that the Josephinum should be incorporated as a pontifical college, under the immediate authority of the Propaganda. According to the anonymous author of this article "the priests who leave the institution receive their appointments directly from the Propaganda, although the field of their labors is confined to the United States" . . . In another article of his series "Horae Liturgicae" Fr. Ethelred L. Taunton explains why the oration in the Mass known as the *secreta* is said in a low tone of voice—because the choir generally had not finished the chanting of its psalm by the time the priest said the "Orate Fratres," and so the priest could not recite this prayer aloud without conflicting with the singers. . . . Another article (anonymous) in the series about religious institutes of American origin tells the story of the beginning of the branch of Dominican Sisters known as the Congregation of St. Catherine Ricci, founded by a convert, Miss Lucy Smith (later Mother de Ricci), at Glens Falls, N. Y., in 1880. The writer tells us that the Congregation then numbered thirty-three Sisters. (Today this Congregation contains 110 Sisters, and has houses in several dioceses of the United States as well as in Cuba.) . . . This issue contains the final chapters of "My New Curate," its gifted author, Canon Patrick Sheehan, still remaining anonymous. . . . Mr. Emile Perrot, a Philadelphia architect, contributes an article on "The Principles of Construction in Church Buildings," which is a summary explanation of the various styles of architecture that have been employed in the construction of churches.

F.J.C.

MISSIONS AND RETREATS: DO THEY DIFFER?

Nineteen years ago Pope Pius XI noted his Golden Jubilee by penning the *Mens nostra,* an encyclical dealing with the Spiritual Exercises of Saint Ignatius, and the value of the retreat movement. Since that time a remarkable increase in the number and types of retreats has been witnessed in this country.

The growth of this movement led the writer, during the past two years, to discuss its various phases with several missioners, retreat masters, and educators from the viewpoint of the difference between lay retreats and the traditional parish mission. The results of these informal discussions and the study to which they led are set forth in this article. Two questions are asked: *should* missions and retreats differ in content? and, *do* they differ in content?

As far as one can ascertain, no study of this kind has been made, though a great deal has been written about missions and retreats in general. Numerous articles have appeared, since the turn of the century, dealing with their necessity and frequency; others have dealt with the fruits to be derived from these exercises. One can also find material relative to the history, the aim, and purpose of missions and retreats in *The Catholic Encyclopedia,* in periodicals for the clergy, and in the publications of various religious orders. But nowhere has there been found a comparative study in which the above questions are answered.

In handling the first question, the writer depended on authoritative written sources, and on the opinions of experienced priests working in the mission and retreat fields today. To answer the second question he had to depend entirely on the latter group. It will be of interest to the reader, as well as necessary in judging the validity of the study, to know what procedure was adopted and followed in obtaining the opinions of these many priests.

In planning the work, several texts on missions and retreats were examined in order to choose a representative list of subjects. Also consulted were the printed manuals of two religious orders, the mimeographed schedule of retreats designated for use in one of our Eastern dioceses, and notes taken during the Summer Institute for Preachers at The Catholic University of America. From these were chosen most of the subjects which were believed to cover the essential matter of missions and retreats. Topics such as the

beatitudes, social justice, strikes, labor unions, and the life of Christ were suggested by random reading and conversation with missioners and retreatmasters. The total number of topics thus selected was seventy.

This comprehensive list was printed in parallel columns under two large headings, "Missions" and "Retreats." Under each heading, a subdivision "Adult" and "Youth" was made. Space was left for topics which might be suggested by the individual priests.

The next step was to procure the names of men who were familiar by experience and study with the mission and retreat movement in the United States. Contacting many of the colleges and seminaries adjacent to The Catholic University of America, an imposing list of seventy-five priests was drawn up. Many of them are nationally known; all have met with success in their work. Some are professors of missiology or of religion in their colleges, seminaries, or universities. Several others are co-ordinators of mission and retreat activity in religious orders; at the time of the study, four were holding the position of provincial in societies founded for the purpose of carrying on this type of work.

The printed form was then sent to these seventy-five priests with a personal letter asking that they indicate the twenty most essential subjects which would, in their opinion, cover the necessary content in the type of exercise with which they were most familiar.

At the close of the period designated for the return of these forms, sixty replies had been received and tabulated. Besides these forms, thirty-one priests of their own accord wrote very valuable and interesting letters in which they took occasion to comment on their own work and to express their desire to learn the results of the investigation. Through the kindness of several others, printed lists of mission and retreat subjects being used at present by four religious societies were obtained. The writer was further aided by invitations to visit and discuss the matter with five missioners and retreat masters, two of whom are recognized as authorities in their fields. The total written replies, it is worth noting, represent the practice and experience of ten diocesan priests, fifty-one members of nineteen different religious orders and societies. Thirty states and the District of Columbia are represented, though the influence of these men extends to every state in the union, to Alaska, to Canada, and Mexico.

The writer has described the foregoing in detail since upon it depends the validity of his conclusions.

SHOULD MISSIONS AND RETREATS DIFFER IN CONTENT?

To answer this question, one must logically consider the nature and purpose of these two spiritual exercises. The purpose of a mission appears to be rather general. Its aim may be either to make converts to the Church, or to turn people from indifferent or sinful lives. From this viewpoint, the mission would be aimed at and appeal to a wider group. As one writer points out, the mission's purpose is "to instruct them [the laity] more fully in the truths of their religion, to convert sinners, arouse the torpid and indifferent, and lift the good to a still higher plane of spiritual effort." [1]

A retreat, on the other hand, aims at a smaller and, perhaps, more select group. Retreats are considered extraordinary means of perfection. Their purpose is to occupy the retreatant with such spiritual exercises as meditation, examination of conscience, spiritual reading, and the practice of penance.

> A retreat is preeminently a spiritual exercise involving silence, self-examination, recollection, and, chiefly, meditation by the individual soul . . . a more intense realization of the spiritual life brought into being by the introduction of meditation.[2]

This difference between a mission and a retreat is well described in an article in *The American Ecclesiastical Review* in which the writer says:

> The mission is addressed to the masses of men; the retreat to a select few. The mission is designed to convert; the retreat to form an apostolate. The mission makes new Christians; the retreat, standard bearers of the Christian Faith. The missions lead them to the Church; the retreats into the sanctuary.[3]

There is another way in which these exercises differ. Men and women making a parochial mission continue to go about their daily

[1] Schroeder, Joseph, "Catholic Parochial Missions," *The Catholic Encyclopedia,* X (New York, 1911), 391.

[2] Thomas J. Brady, "A Plea for Parish Retreats," *AER,* LXXVI, 272.

[3] John J. Harbrecht, "The Thought of the Lay Apostolate," *AER,* LXXX, 29.

work at home, in the office, at the mill, or on the farm. This is not ordinarily the case with the retreatant. Silence and solitude are considered essential in making a good retreat.

Missions and retreats *do* differ, then, in nature and purpose. This should be reflected in the subjects chosen in each case. According to the literature consulted on this point, the traditional mission and retreat subjects do reflect the difference just described. Missions treat such matter as is contained in the subjects: the end of man, the need of grace, the divine attributes, the Blessed Virgin, the Holy Eucharist, Penance, the duties of parents and children, the mutual obligations of employers and employed, Catholic education, and the Mass.[4] For retreats, since the purpose is different, topics such as prayer, penance, humility, reparation, abandonment, detachment, and similar ascetical subjects are chosen. For youth retreats, one writer adds to the above list subjects dealing with sin, faith, obedience, purity, vocations, contrition, the mercy of God, mortification, and temptation.[5] In his encyclical on the Spiritual Exercises, Pope Pius XI seems to stress the selection of Catholic Action as an aim, if not as a subject, when he writes that retreats should be "the means of obtaining light and strength to spread the kingdom of Christ on earth in cooperation with the Catholic Hierarchy."

In speaking of the content of both missions and retreats from the standpoint of theory, a word should be said about what has been called a "balanced diet." The balance in this case refers to the proper amount of dogma and moral, and, as explained below, to the preaching about Our Lord as the Exemplar of the type of life that this balance will produce. With regard to missions, we find that "purely dogmatic sermons are to be avoided as well as mere appeals to the emotions and the assumption that all that is, is bad. The aim is rather to seek virtue that lies in the middle course of sound doctrine and religious sentiment."[6] And with regard to the balance to be sought for in retreats (in this case, for high school students) we note that "at a time when even the fundamentals of Christian doctrine and moral are threatened, we

[4] Cf. Schroeder, *op. cit.*, p. 392.

[5] Cf. Edwin G. Kaiser, "High School Retreats," *Homiletic and Pastoral Review*, XXX, 262-64.

[6] Schroeder, *op. cit.*, p. 392.

are faced with the gigantic task of imbuing our youth with these principles of faith and conduct. . . . The purpose of imparting correct doctrine and moving the mind and heart to accept it should ever be kept in mind." [7]

These quotations point to another way in which missions and retreats should be balanced in content. Sermons that are "purely dogmatic" must be avoided, and yet they must impart "sound doctrine," "principles of faith," and "correct doctrine."

With reference to preaching about Our Lord Jesus Christ, one need only appeal to the fact that He is the *rex et centrum omnium cordium*. He is the one whom we are commissioned to preach. However, such titles as: "Christ our Model," "The life of Christ," or "The love of Christ," are not found in the literature dealing with missions and retreats. The reader will note that omission in the topics listed above. It is indicated, however, with no small emphasis in letters received in the course of the present study. One priest wrote, "Christ is the most moving, most impelling subject in the world." Saint Ignatius would agree; he devoted three-fourths of his Exercises to the life of Our Lord.

For the missioner who has set as one of his goals the lifting of the "good to a still higher plane of spiritual effort," or for the retreat master who desires to bring about "a more intense realization of the spiritual life," the words of Cardinal Gibbons contain sound direction. In speaking about the study and imitation of Our Lord, he says:

> For my part I am persuaded that the shortest and safest road to righteousness is found in the study and imitation of the life of Christ. . . . No matter how fast we run on the path of Christian perfection, He is ever before us, urging us on to the goal of victory. No matter how high we may soar into the regions of spiritual life, He is still hovering above us, inviting us to ascend higher, as the eagle enticeth her young ones to fly.[8]

---

[7] Kaiser, *op. cit.*, pp. 261, 265.

[8] James Cardinal Gibbons, *Discourses and Sermons on Various Subjects*, (Baltimore, 1908), p. 391.

In drawing up the list of subjects for use in this study, topics that were considered useful or essential content, according to the above observations, were included. Some were also suggested either by the priests with whom the writer discussed the mission and retreat movement, or by those who were contacted in the course of the study by means of letter or questionnaire.

Thus far the question, "*Should* missions and retreats differ in content?" has been discussed. From the sources quoted, one concludes that they should differ in content since their purpose is not the same, that both should be properly balanced with regard to moral and dogmatic content, and that subjects relating to Christ should be given prominent place in both types.

IN PRACTICE, DO MISSIONS AND RETREATS DIFFER IN CONTENT?

To answer this question, there is presented below a table indicating the number of priests taking part in the study, the subjects they selected as essential content, and the frequency with which each was chosen.

ADULT MISSIONS *(47 priests)*		ADULT RETREATS *(47 priests)*	
Blessed Virgin	40	Blessed Virgin	43
Sin (kinds, etc.)	40	Holy Eucharist	42
Confession	39	Sin	32
Death	36	Communion	31
Duties of Parents	35	Death	29
Holy Eucharist	35	Prayer	29
Mass	35	Confession	26
Communion	34	Christ our Model	25
Mercy of God	33	Last Things	25
Family Life	32	Temptation	25
Contrition	30	Contrition	24
Last Things	28	Love of God	24
Prayer	27	Mass	24
Passion of Christ	25	Passion of Christ	24
Commandments	23	Catholic Action	23
Planned Parenthood	23	Family Life	23
Perseverance	22	Purity	23
Purity	21	Suffering in Life	21
Good Example	20	Catholic manhood and womanhood	20
Suffering in Life	19	Devotions	20

YOUTH MISSIONS *(46 priests)*		YOUTH RETREATS *(48 priests)*	
Blessed Virgin	41	Blessed Virgin	43
Mass	36	Vocations	41
Sin	36	Purity	41
Vocations	35	Communion	35
Confession	34	Sin	35
Communion	33	Eucharist	34
Duties of Children	32	Temptation	32
Holy Eucharist	32	Confession	31
Purity	32	Christ our Model	30
Prayer	27	Prayer	29
Contrition	26	Death	27
Death	25	Contrition	26
Companions	23	Duties of Children	26
Mercy of God	23	Companions	25
Last Things	21	Last Things	25
Obedience	21	Mass	25
Temptation	21	Passion of Christ	22
Commandments	17	Grace	22
Love of God and Neighbor	17	Catholic Action	20
Passion of Christ	17	Devotions	20

According to the above table there is only a very slight difference in the content of missions and retreats. The difference is as follows.

(1) Among the first ten subjects, adult missions and retreats differ to the extent of four topics. The duties of parents, the Mass, the mercy of God, and family life are treated in adult missions while in their stead one finds in adult retreats the subjects: prayer, Christ our Model, the last things, and temptation. Likewise, among the first twenty subjects, there is a difference of four topics between adult missions and retreats. The missions have sermons on the duties of parents, the commandments, planned parenthood, and good example. In place of these, adult retreats would deal with temptation, Christ our Model, the love of God, and Catholic Action.

(2) Youth missions and retreats differ to the extent of only two topics among the first ten. Youth missions treat the Mass and the duties of children, while the difference in the case of youth retreats is found in the subjects, temptation and Christ our Model. Analysing the entire list of twenty, one finds that the difference is

somewhat greater. Here there is a difference of four subjects. The mercy of God, obedience, the commandments, and the love of God and neighbor are found under youth missions; while instead of these one finds Christ our Model, grace, Catholic Action, and devotions listed as the content of youth retreats.

Though not bearing directly on the present theme, it is interesting to note the difference in the content of adult and youth missions. There is a difference of only six subjects. The reader will also find that the difference between adult and youth retreats is very slight. They differ to the extent of but four subjects. In other words, there is a difference of between four to six subjects in adult and youth missions and retreats.

A careful examination of the table will lead the reader to make other pertinent observations. One notes, for instance, that with the exception of Catholic Action and prayer, there appears among the subjects chosen for retreats none of the other topics which are considered characteristic of the basic difference between missions and retreats. Meditation, detachment, and spiritual reading were in no case selected by more than fifteen priests. Spiritual reading, for example, was chosen by twelve priests as essential matter for youth retreats; reparation was chosen by three. Six priests considered reparation necessary content for adult retreats.

One concludes, then, that the difference in adult missions and retreats is found chiefly in the content of the first ten subjects; on the basis of the first twenty topics, the difference may be said to be rather slight. The difference in youth missions and retreats, on the other hand, is found, not in the first ten, but in the first twenty subjects.

The second conclusion reached with regard to the content of missions and retreats was that both exercises should be properly balanced in their use of dogma and moral.

In determining the precise discipline into which the various subjects fall, something should be said here about theology and, more particularly, about its two most popular and important subdivisions. Theology has been defined as the *scientia fidei*. It is subdivided into theoretical and practical, or into a speculative science and a science furnishing rules for the guidance of conduct. The former is dogma, the latter moral. Dogmatic theology treats of the revealed truths of faith which concern God and His works, while

moral theology treats of the practical truths of morality. The former deals with the articles of faith which the latter presupposes and accepts as its basis for conduct. They are, then, parts of an organic whole. Because of this relationship it is not always easy to place subject matter in one category or the other. A glance at one's dogma and moral manuals bears out the fact that some subjects are treated in both disciplines, but of course from different aspects. Matrimony, for example, is treated not only in dogma and moral texts, but also in canon law. In this study the traditional division of subject-matter has been accepted. Consequently, the following are looked upon as being dogmatic in content: God and His attributes, creation, Incarnation and Redemption, the Church, the Blessed Virgin, grace, the last things, and the sacraments considered speculatively. Moral, on the other hand, treats human acts, law, conscience, the commandments, sin (nature, kinds, etc.), the virtues, and the sacraments considered in their practical aspect.

Judged by the traditional standards, the twenty subjects chosen are predominantly moral in content. Selected for all four subdivisions on the table are the dogmatic subjects: the Blessed Virgin, the last things, and the Holy Eucharist. The mercy of God is found in adult and youth missions; sanctifying grace is placed in youth retreats. An examination of the table reveals that dogmatic content appears chiefly among the first ten subjects. Not found listed among the first twenty are such doctrines as the Fatherhood of God, His rights as Creator, His mercy, His goodness, the Holy Spirit, the Incarnation and Redemption, sanctifying grace (except under youth retreats), and, finally, Christology, with the exception of the Passion of Christ and Christ our Model. The conclusion is that an objective analysis of the table does not reveal that balance of "faith and conduct," of moral and dogmatic content which was discussed in the first part of this article. It may be true, however, that if one were to know the method employed by the individual missioner and retreat master, he would find that some of the other subjects are treated in their speculative or dogmatic aspects.

The third conclusion reached as a result of studying the question, "Should missions and retreats differ in content?" was that subjects dealing with Christ Himself should be given a prominent place in the content of missions and retreats. Examining the table, one

finds that the Passion of Christ is treated in all types, and that Christ our Model is given a place among the first ten subjects selected for adult and youth retreats. Devotions, which appears in the matter suggested for adult and youth retreats, may possibly be included among the topics referring to Christ since some of our popular devotions are conducted in His honor. Retreats, then, seem to have more Christological content than missions. Not found among the first twenty subjects are: Christ's love for children, the humanity of Christ, the love of Christ, the Incarnation and Redemption, the life of Christ, and the prayer of Christ, or the "Our Father." It is quite probable that these subjects are being used in missions and retreats not as subject-matter for an entire conference or sermon but rather as motives for conduct, or as examples of virtue. Nevertheless, from the number of Christological subjects listed on the table, and from the low frequency with which Christ has been chosen throughout the entire list of seventy topics, one cannot conclude that Christ is given a place of prominence such as described earlier in the study.

Two questions were asked at the beginning of this article: (1) should missions and retreats differ in content?, and (2) in practice, do they differ? The first question was answered by saying that they should differ in content since their purpose is not the same, that both types of spiritual exercises should be balanced with regard to dogmatic and moral content, and that subjects dealing with Christ should be given a prominent place in missions and retreats alike. A table showing the frequency with which the most popular mission and retreat subjects were selected was used in answering the second question. The writer concluded that the chief difference in the content of adult missions and retreats was to be found among the first ten subjects, and that the difference extended to four subjects. It was also concluded that the difference in the content of youth missions and retreats is rather slight. With regard to dogmatic and moral content, the conclusion reached was that an objective analysis of the table shows a predominance of moral content; it also shows that some doctrines which give motives for solid piety are not listed by the majority of missioners and retreat masters. And, lastly, it was found that topics dealing directly with Christ are not given a prominent place among mission and retreat

subjects though they are somewhat more popular in the case of retreats.

In presenting the results of this study to the readers of *AER*, the writer is aware of the fact that attention is being called to what appears, in some instances, to be a difference between theory and practice. But he does not conclude necessarily that the many successful missioners and retreat masters who willingly shared their views and experiences have, without reason, drawn away from an ideal. It may be that in a changing world, new demands are being made on the Catholic retreatant and mission maker, and that, consequently, other needs must be met. The alert retreat master and missioner may therefore have seen fit to set new standards in these spiritual exercises so that now there is reason for only a slight difference in content. It may be, too, that greater emphasis on moral conduct is required by the times. With regard to subjects centering on Christ, they may have found it more effective to use His life and works, His humanity and divinity as background for other doctrine, as examples of practical rules of conduct, or, as the ideal of the Christian life which these exercises are designed to teach. In this case, it is respectfully suggested that qualified priests bring the history of the mission and retreat movement up to date, and restate their nature and purpose in view of the recent trends. On the other hand, it may not be unfair to suggest as a possibility that a careful consideration of the entire field may induce missioners and retreat masters to turn again to the principles underlying the traditional concept of missions and retreats, and, if they deem it advisable, to effect a change in what appears to be the common practice today.

NICOLAS E. WALSH

Lewiston, Idaho

MISSION INTENTION

The Holy Father's Mission Intention for the month of September, 1949, is "Catholic Action in India."

THE EPISTLE FOR ALL SAINTS

At first sight the epistle for the Feast of All Saints is a disconcerting choice. It is drawn from that admittedly difficult book, the Apocalypse. Then there are seals, angels, trees, tribes, palms, and a Lamb. The list of tribes is perhaps the dullest reading and in Latin the "duodecim millia signati" is a tongue-twister and often conveys about as much meaning. The only unmistakable prayer-quality is to be found in the two doxologies of 7:10,12. Then we go on, perhaps with a sigh of relief and a quickening of intelligence, to the far less abstruse passages in the Gradual and Gospel. Yet this would mean that we are missing the significance of a most appropriate text in the liturgy of this feast. The fact is that the vision of Apoc. 7 is a magnificent scene of the worship rendered God by all saints in heaven. This article will offer an explanation of it by a study of its relation to the rest of the Apocalypse of St. John, or its context, and then by a study of the scene itself.[1]

The chapter belongs to a series of visions vouchsafed to St. John: the famous scroll and its seven seals. While an exile on the island of Patmos, St. John beholds an open door in heaven and hears an invitation to come and behold the things that must come to pass hereafter. In ecstasy he witnesses the court of heaven: God sitting on the throne supported by the four living creatures and surrounded by the twenty-four elders. In His right hand is a scroll, written on both sides, rolled up and sealed with seven seals. The Lamb (Lion of Juda, the root of David) undertakes to open this scroll. He is the only one who has been found worthy for the task.

[1] Fortunately, some excellent commentaries have been written on the Apocalypse, which aid us in determining the more or less certain elements in the book. While one cannot expect complete agreement, the interpretations occurring in this article are widely current in Catholic circles. Cf. E. B. Allo, *St. Jean. L'Apocalypse* (Paris: Gabalda, 1933) and, influenced by him, C. C. Martindale, *Princes of His People. I. The Apocalypse of St. John* (London): Burns, Oates & Washburne, 1922), and R. J. Loenertz, *The Apocalypse of Saint John* (New York: Sheed and Ward, 1948). The most recent commentary is that of A. Gelin in the series of Pirot-Clamer, *La Sainte Bible*, t. XII (Paris: Letouzey et Ané, 1946). Among non-Catholics, H. B. Swete, *The Apocalypse of St. John* (London: Macmillan, 1906) and R. H. Charles, *The Revelation of St. John* (New York: Scribner's, 1920) are outstanding.

Because of His Redemptive work He has the right to take in hand the guidance of history which is to be revealed to St. John.

One after another, the Lamb breaks the seals (6:1 ff.). Each time, St. John beholds a different scene which represents God's preparations for visiting the world with judgment. The first four seals introduce the famous four horsemen of the Apocalypse. The first horseman represents the cause of Christ and the Gospel, but associated with the others are the scourges of war, hunger and pestilence, God's punishment upon the world.

The opening of the fifth seal brings a quite different scene into St. John's range: the martyrs in heaven. Their position is under the altar, as though they were victims offered to God. They do not understand the slowness of divine justice and they cry out urging that the justice of God be vindicated. But they must rest a little while longer until the complete number of God's elect is reached.

The breaking of the sixth seal introduces a terrifying vision. St. John beholds the defeat and confusion of God's enemies. This is in answer to the martyrs of the fifth seal; the justice of God is not inactive. In a mosaic of texts inspired by Old Testament imagery a veritable cataclysm befalls all nature, signifying the scourges which God administers to a sinful world. The utter desolation of all His enemies is described: "hide us . . . from the wrath of the Lamb . . . who is able to stand?" (6:17). The answer to this question is given in chapter 7: those who are sealed.

At this point, without the final seal being yet broken, St. John is confronted, apparently rather quickly, by the vision which is related in our liturgical selection (7:2-12). As we have seen, the previous visions outlined the various scourges that would be loosed on the earth and the resultant terror which would overcome God's enemies. Even a glimpse into heaven showed us the martyrs. What about the faithful on earth? What is their lot? This is the answer seen by St. John: they shall be marked for preservation, for endurance through it all, destined one day to stand before the Lamb in heaven (7:2-8). Then, in anticipation, he sees them garbed in white and actually adoring the Lamb in heaven (7:9-12).

In 7:1, which is not part of the liturgical reading, St. John sees four angels at the four corners of the earth; they hold fast the four winds, keeping them from injuring earth, sea or any tree. This is

not the first time that the four winds are viewed as instruments of the divine wrath. Already Jeremias had threatened Elam with them (49:36). In Dan. 7:2 it is they that stir up the great sea from which the four great beasts arise. Here in the Apocalypse they are to be identified with the four scourges in 6:3-8; merely the metaphor differs.

And I saw another angel ascending from the rising of the sun, having the seal of the living God; and he cried out with a loud voice to the four angels, who had it in their power to harm the earth and the sea, saying, "Do not harm the earth or the sea or the trees, till we have sealed the servants of our God on their foreheads" (7:2-3).

Almost immediately another angel appears. He comes from the East. The symbolism of the East, the home of the sun, is evident. One is reminded of Ezech. 43:2, "the glory of God shall come from the East." The mission of this angel of light is in line with this. He brings with him the seal of the living God and anticipates the action of the four angels: not until God's servants have been sealed!

What is this seal? It is the divine Name (perhaps "Word of God," cf. 19:13). We learn this from the mark that the followers of the Beast have on either forehead or hand (13:16-18). Such a mark indicates that they belong to him, they are his worshippers. The mark consists in either the name of the Beast or the number of his name (666 = Caesar Neron). By opposition, then, the seal of God's servants consists in His Name; there is no explicit mention that the seal expresses the Name in numbers.[2] The expression of a proper name in numbers is called gematry. Such an expression was current in those days: each letter of the alphabet had a numerical value; the sum of the letters yielded the number of the name.

The seal is not a new idea in the inspired writings. First of all, the seal itself is a signet-ring engraved with the appropriate signs. In the ancient East it was worn on the finger or even around the neck. It gave official validity to documents, identification of prop-

[2] But cf. Patrick W. Skehan, "King of Kings, Lord of Lords (*Apoc.* 19:16)," *The Catholic Biblical Quarterly*, X (1948), 398. According to *Apoc.* 19:16, the conqueror of the Beast has on his thigh a name: King of Kings and Lord of Lords. This could have been expressed in numbers; and if these words (presumably Aramaic) are added up, the amount is 777. Thus one might balance against the imperfect number, 666 (= Caesar Neron = type of Anti-Christ), the perfect number, 777 (= King of Kings and Lord of Lords = Christ).

erty, etc. The most striking parallel to the sealing is the scene in Ezech. 9:1-11. The prophet envisions the divine preparations for punishment. One with a scribe's pen is commissioned to go forth and mark with the letter *Tau* (which in the older alphabet approximates a cross) the foreheads of the faithful who are opposed to idolatry; these are to be spared.[3] In a similar way in the Apocalypse the servants of God are protected; this does not mean that they escape the fury of war, hunger, and pestilence. But they endure through all this, eventually to come to God. They are marked for heaven because of their constancy, their loyal profession of faith. The use of the Greek word *sphragis* for "seal" may be an allusion to the Sacrament of Baptism. St. Paul's use of the word in Ephes. 1:13; 4:30 is too vague for any certainty. But the term came to be used by the Greek Fathers for this sacrament.[4]

And I heard the number of those who were sealed, a hundred and forty-four thousand sealed, out of every tribe of the children of Israel:
Of the tribe of Juda, twelve thousand sealed;
of the tribe of Ruben, twelve thousand;
of the tribe of Gad, twelve thousand;
of the tribe of Aser, twelve thousand;
of the tribe of Nephtali, twelve thousand;
of the tribe of Manasses, twelve thousand;
of the tribe of Simeon, twelve thousand;
of the tribe of Levi, twelve thousand;
of the tribe of Issachar, twelve thousand;
of the tribe of Zabulon, twelve thousand;
of the tribe of Joseph, twelve thousand;
of the tribe of Benjamin, twelve thousand sealed.
(7:4-8)

St. John now hears—he does not see—the number of those who were sealed: 144,000 from all the tribes of Israel, which are named by him. This number is symbolic. It stands for a complete and perfect number of great magnitude: 12^2 (the squaring of a sacred number) times 1000 (a sign of indefinite extension). There follows the long and rather dull litany of the tribes with the strange

[3] One is reminded also of the blood of the Passover Lamb which was sprinkled on the lintel and the door-posts when the first-born of Israel were spared. Cf. *Ex.* 12:21-27.

[4] Cf. P. Pourrat, *Theology of the Sacraments* (St. Louis: Herder, 1930), pp. 215 ff.; *Dictionnaire de la Bible, Supplément*, I, 900.

inclusion of *both* Joseph and Manasses and the significant omission of Dan.[5] Who are they? Is it the Jewish race alone that St. John has in mind, or do these symbolize the Church? They are the Church, the Church triumphant.[6] This is the Israel of God (Gal. 6:16; cf. 3:7,23), the real sons of Abraham because by faith they are the heirs of the promise made to him. That is why St. James, writing his "Catholic" Epistle, could address the entire body of the faithful with the words: "greetings to the twelve tribes that are in the Dispersion" (1:1). The New Jerusalem, the "bride adorned for her husband" (Apoc. 21:2), has succeeded to the Old; the intervening wall of enclosure (Ephes. 2:14) has been broken down in Christ Jesus. This litany of tribes is therefore another symbol, and a great one, of the Mystical Body, whose members are sealed.

After this I saw a great multitude which no man could number, out of all nations and tribes and peoples and tongues, standing before the throne and before the Lamb, clothed in white robes, and with palms in their hands. And they cried with a loud voice, saying,

"Salvation belongs to our God
Who sits upon the throne,
and to the Lamb."

And all the angels were standing round about the throne, and the elders and the four living creatures; and they fell on their faces before the throne and worshipped God, saying,

"Amen. Blessing and glory
and wisdom and thanksgiving
and honor and power and strength
to our God forever and ever. Amen."
(7:9-12)

---

[5] Manasses is really included in Joseph because Joseph was the father of Ephraim and Manasses. This fact would seem to suggest that John intended to omit Dan, but still list 12 tribes. Several reasons have been advanced through the years to explain the omission of Dan. The most famous theory is based on the view of Irenaeus that Anti-Christ will come from the tribe of Dan. Irenaeus derived this from *Jer.* 18:16 which in reality speaks about the geographical position of Dan. Therefore, there is no solid foundation to this view. While the tribe of Dan is given harsh treatment in Jewish literature because of its idolatry, there is no clear text anywhere that connects it with Anti-Christ. The ugly repute of Dan may have motivated the omission. Cf. Allo, *op. cit.*, p. 111; Swete, *op. cit.*, pp. 95. The place of Juda at the top of the list is due to our Lord's descent from this tribe.

[6] Some commentators, as Allo, *op. cit.*, pp. 110 ff. and I. Rohr in *Die Heilige Schrift des Neuen Testaments* (Bonn: Hanstein, 1924), VIII, 236 ff., identify

The next vision of St. John caps off the episode of the sealing. Those who were marked for God's providential care have arrived at their goal, the throne of God in heaven. The 144,000, the new Israel, is seen as a vast multitude paying homage to God and to the Lamb.[7] Verses 13-17 are eliminated from the liturgical lesson, but they are an explanation of the multitude in vv. 9-10. One of the elders anticipates St. John's question: "These who are clothed in white robes, who are they? and whence have they come?" The elder then answers his own query: "These are they who come from the great tribulation and have washed their robes and made them white in the blood of the Lamb." With easy paradox, the whiteness of the garments worn by the multitude is attributed to the blood of Christ! It is their salvation and sanctification that is symbolized by these robes. That is why they proclaim: "Salvation belongs to our God who sits upon the throne, and to the Lamb." The divine plan of salvation inaugurated by the Father has been achieved through His Son.

The scene is reminiscent of the first Palm Sunday. Here is the heavenly counterpart of our Lord's triumphal entry into Jerusalem; there are the same palms and a similar cry, "Hosanna, . . . Salvation!" But there is a significant difference in the persons themselves. This multitude will never change as did once the fickle crowd in Jerusalem. As the elder explains to St. John, "they serve God day and night in His temple (v. 15), and the one who sits on the throne will spread his tent over them." The reference is to the *"Shekinah,"* the divine presence which manifested itself so often in the history of the chosen people, a pledge of consolation and protection. This watchful presence will continue in heaven.

---

the 144,000 as converted Jews. However it seems more probable that all the faithful are meant, as St. Bede and several others have thought. For one thing, the symbolic terminology (Israel = the Israel of God = the Church) is in line with the rest of the Apocalypse. Most important of all, only the 144,000 are sealed and marked as "servants of God." But all God's servants need this mark; they all need to be sealed against the winds that will be let loose. Therefore the 144,000 can not stand merely for converted Jews. Cf. Swete, *op. cit.*, p. 97.

[7] It is to be emphasized that vv. 4-8 and 9-12 concern the same group, the Church, but under two different aspects. First it is the Church Militant, sealed and prepared for the campaign; then it is the Church Triumphant, no longer in need of a seal.

The elder describes it in terms borrowed from Isaias, a transposition of the description of the exiles, returning home, to the situation in the eternal home: "They shall neither hunger nor thirst any more, neither shall the sun strike them nor any heat. For the Lamb who is in the midst of the throne will shepherd them, and will guide them to the fountains of the waters of life, and God will wipe away every tear from their eyes." A more tender passage is scarcely to be found, even in the Gospels. Paradoxically enough, the Lamb is also a Shepherd!

ROLAND E. MURPHY, *O. Carm.*

Whitefriars Hall
Washington, D. C.

THE HOLY FATHER SPEAKS OF THE AMERICAN HIERARCHY

For our part we are the more anxious to pay you this public tribute of praise, well earned by your extraordinary services, because we are certain that it will be an inducement for you to struggle manfully against future difficulties and to press on even more zealously in the work so well begun. You are making it your special aim that these displaced persons may not be completely uprooted, but may enter your country with their families and even with their exiled priests.

The recent dreadful conflict, however, has unfortunately left in its wake other evils also, which call for our sympathetic tears; these evils, too, must be remedied with energetic assistance. As a matter of fact, to allude only to the more serious of these, no one can be ignorant of the great numbers of prisoners of war who still languish in captivity in various parts of the world and are still being refused permission to return to their homes.

—The Holy Father's letter to Archbishop McNicholas, in *The Register*, Feb. 6, 1949.

THE DOCTRINAL AUTHORITY OF PAPAL ENCYCLICALS

Part II

By his judgment about the present doctrinal status of the thesis that the residential bishops of the Catholic Church receive their power of jurisdiction immediately from the Roman Pontiff rather than immediately from Our Lord, Msgr. Ottaviani has given us an eminently practical and hence an exceptionally valuable appreciation of the authority inherent in papal encyclicals. The great Roman writer tells us, in the most recent edition of his *Institutiones iuris publici ecclesiastici,* that up until the present time, this thesis had been considered as more probable and even as a *sententia communis,* but that from now on it is to be held as entirely certain by reason of the words of the present Holy Father. Msgr. Ottaviani alludes to a passage in the encyclical *Mystici Corporis* in which the Holy Father states this teaching, as he had done a year before the appearance of this encyclical in his discourse to the parish priests and the Lenten preachers of Rome. Msgr. Ottaviani assumes rightly that the authoritative statement of this thesis in the papal letter raised this teaching from the status of a more probable doctrine to that of a perfectly certain proposition.[1]

This observation on the part of Msgr. Ottaviani constitutes a valuable practical corrective to a certain tendency towards oversimplification and minimism which had begun to invade some recent judgments on the doctrinal authority of the Holy Father's encyclical letters. In the face of the sweeping generalizations which classify all the teachings of the encyclicals as doctrines which might conceivably be erroneous, the distinguished Roman prelate has shown by his own example that an extremely able and erudite scholar can list one such thesis as *"nunc . . . omnino certa habenda ex verbis Summi Pontificis Pii XII."*

It remains true, of course, that this designation of the thesis as "entirely certain" is the work of a private theologian. Yet we are sometimes tempted to overlook the no-less-obvious fact that the process of taking together all those teachings whose chief claim to

[1] Cf. *Institutiones iuris publici ecclesiastici,* 3rd ed. (Typis Polyglottis Vaticanis, 1947), I, 413.

acceptance in the Church of God on earth is their inclusion in a papal encyclical and listing them all simply as "morally" certain is likewise the work of private theologians. It is something which definitely cannot be ascribed to the *ecclesia docens*.

A great deal of the confusion and the minimism with reference to the doctrinal authority of papal encyclicals would seem to proceed from a misunderstanding of the Holy Father's ordinary and universal *magisterium*. Ever since the time of the Vatican Council, there has been an unfortunate inclination on the part of some authors to imagine that the Council's definition of papal infallibility applied only to the Sovereign Pontiff's solemn and extraordinary utterances, as distinguished from what is called his ordinary pronouncements. Furthermore some have accepted the inaccurate notion that the Holy Father speaks infallibly only when he delivers a solemn dogmatic definition. An examination of the Council's definition, particularly in the light of its historical background, shows that the Church intended to place no such restriction in its teaching on this subject.

The Vatican Council thus defined the Holy Father's doctrinal infallibility.

> . . . docemus et divinitus revelatum dogma esse definimus: Romanum Pontificem, cum ex cathedra loquitur, id est, cum omnium Christianorum pastoris et doctoris munere fungens pro suprema sua Apostolica auctoritate doctrinam de fide vel moribus ab universa Ecclesia tenendam definit, per assistentiam divinam ipsi in beato Petro promissam, ea infallibilitate pollere, qua divinus Redemptor Ecclesiam suam in definienda doctrina de fide vel moribus instructam esse voluit; ideoque euiusmodi Romani Pontificis definitiones ex sese, non autem ex consensu Ecclesiae, irreformabiles esse.[2]

In this passage the Council proclaimed it to be a dogma of Catholic faith that the Holy Father teaches infallibly when he gives an *ex cathedra* definition on matters involving faith or morals. First of all, in order to understand the import of this conciliar statement, we must understand that it in no way limits papal infallibility to *dogmatic* definitions strictly so-called. The language of the Council was deliberately framed to exclude this limitation. During the sessions of the Council's *Deputatio pro rebus ad fidem pertinentibus* Cardinal Bilio procured the temporary adoption of a formula pro-

[2] Sess. IV, cap. 4, *DB*, 1839.

posed by Bishop Conrad Martin of Paderborn, according to which the Holy Father would be said to exercise infallibility in defining *quid in rebus fidei et morum ab universa Ecclesia* fide divina *tenendum*. . . . The strenuous opposition of Archbishop Henry Edward Manning and of Bishop Ignatius Senestrey prevented the final approval of this formula. The wording ultimately adopted and used in the actual constitution *Pastor aeternus* was substantially that proposed by Cardinal Cullen, a formula drawn up deliberately to exclude the limitation involved in the one offered by Martin and Bilio.[3]

Hence it is a grievous mistake to imagine that, according to the teachings of the Vatican Council, the Holy Father can speak infallibly only when he solemnly proclaims a dogma of divine faith or when he solemnly condemns some teaching as heretical. Thus the fact that the encyclicals do not contain solemn definitions, like that of the dogma of the Immaculate Conception, or solemn condemnations of heresy, like that contained in the Constitution *Cum occasione,* by Pope Innocent X, in no way militates against the inclusion of strictly infallible papal teaching in these documents.

The Vatican Council never had the opportunity to consider and to propound its teaching on the object of the Church's infallibility. Because it expected to pronounce on this matter, however, it did not wish to insert the teaching on the object of infallible teaching in the Constitution *Pastor aeternus.* Hence the conciliar definition does not say positively that the Holy Father can speak infallibly when he defines a teaching which is so connected with formally revealed truth that this formal revelation could not be adequately and accurately presented by a living and infallible teacher apart from it. The deliberate exclusion, on the other hand, of a formula which would have asserted only that the Holy Father is infallible in defining a truth which must be held on divine faith stands as amply sufficient evidence that the teaching Church considers the Sovereign Pontiff by virtue of his position capable of issuing in-

[3] Bishop Martin's original formula contained the words "fide catholica credendum." The word "divina" was subsequently substituted for "catholica." Cf. Granderath, *Constitutiones dogmaticae sacrosancti oecumenici concilii Vaticani ex ipsis eius actis explicatae et illustratae* (Freiburg im Breisgau: Herder, 1892), pp. 194 ff.

fallible definitions on matters included in what sacred theology knows as the secondary object of the Church's *magisterium.*

The theological treatise *de ecclesia Christi* is quite explicit about this secondary object of the Church's inerrant *magisterium.* The ecclesia docens can teach infallibly on those subjects which are so connected with the deposit of divine public revelation that an erroneous presentation of these subjects would lead to an improper teaching of the primary object of the Church's infallible *magisterium.* It is at least theologically certain that the Church can teach infallibly about mere theological conclusions and about those truths of the philosophical order which serve as *praeambula fidei,* about dogmatic facts, the approval of religious orders, and the canonization of Saints.

In order to appreciate the doctrinal authority of the encyclical letters we must take cognizance of the fact that there is nothing whatsoever in the Vatican Council's definition of papal infallibility which could legitimately give rise to the opinon that the entire content of teachings proposed in the encyclicals can be dismissed simply as non-infallible doctrine. It would appear, on the other hand, that especially when a number of these documents deal with a certain individual subject and when the more recent letters repeat and emphasize teachings which have been stressed in previous encyclicals, that some, at least, of the doctrine thus presented to the Church universal should be considered as taught infallibly by the Church's ordinary and universal *magisterium.* Thus it would seem that some teachings whose main claim to acceptance on the part of Catholics is to be found in the fact that they are stated in papal encyclicals would actually demand an assent higher than that which must be accorded to the content of the Church's authentic but non-infallible *magisterium.* Such truths would demand the kind of assent usually designated in theology under the title of *fides ecclesiastica.*

The Vatican Council's definition asserts that the Holy Father possesses that infallibility with which the Divine Redeemer willed that His Church should be equipped in defining about faith or morals when he speaks *ex cathedra.* It describes an *ex cathedra* pronouncement as one in which the Holy Father, "exercising his function as the pastor and teacher of all Christians, defines with his supreme apostolic authority a doctrine about faith or morals to be held

by the universal Church." There is nothing in this description to prevent a recognition of some of the statements in the Holy Father's ordinary *magisterium,* and particularly some of the statements in the encyclical lettrs, as infallible pronouncements.

It is evident that in those encyclical letters which are addressed to all the ordinaries of the Catholic Church throughout the world the Holy Father is exercising his function as pastor and teacher of all Christians. He exercises that same function also when he issues a pronouncement directly to some individual or to some portion of the Church, ultimately, however, directing it to and intending it as normative for the entire Church militant. All of the doctrinal encyclicals qualify under this point, as well as by reason of the fact that they contain the Holy Father's teachings on matters of faith or morals.

There is no reason whatsoever to suppose that the style of the encyclical letters is in any way incompatible with the possibility of a genuine papal definition, in which the Sovereign Pontiff, *pro suprema sua Apostolica auctoritate,* defines a teaching on faith or morals as something to be held by the universal Church. A definition is an ultimate and irrevocable doctrinal decision. The *ecclesia docens* pronounces this decision and intends that no one in the future shall ever contradict it. A defined doctrine is a teaching which cannot be questioned legitimately at any time after the definition is given.

When the Holy Father issues a definition, he obviously makes it clear that he is making an irrevocable statement of doctrine. This manifestation comes in solemn form where, as in the case of the definition of Our Lady's Immaculate Conception in the *Ineffabilis Deus,* or in the decision on Anglican orders in the *Apostolicae curae,* a consecrated set of terms is employed. But there can obviously be a genuine definition even apart from this solemn form of pronouncement. Where a question of grave moment has been disputed among Catholics, and where the Holy Father intervenes to settle this question once and for all, there is clearly a definition, a decision which all Catholics are bound to accept always as true, even though no solemn terminology be employed.

In his extremely interesting work, *Une hérésie fantome: L'Américanisme,* the Abbé Félix Klein quotes a passage from a letter

written by the late Cardinal Richard to the priests of his archdiocese. In this letter the Cardinal Archbishop of Paris shows that he considered the letter *Testem benevolentiae* a real definition, despite the fact that this letter does not contain any solemn form of pronouncement. He wrote as follows.

> Durant le séjour que j'ai fait récemment à Rome, au commencement de l'année 1899, j'exprimais au Souverain Pontife combien il me paraissait désirable que sa parole et son autorité missent fin aux discussions plus ou moins vives sur *l'Américanisme,* soulevês dans ces derniers temps parmi nous. Le Saint-Père me répondit, avec une condescendance dont je fus vivement touché, que mes désirs étaient exaucés, déjà il avait rédigé une lettre adressée aux évêques d'Amérique dans laquelle il définissait les divers points traités dans ces discussions et exposait la doctrine à laquelle les fidèles devaient rester attachés.[4]

It is evident, then, that Cardinal Richard considered the letter *Testem benevolentiae* as a definition in the strict sense of the term. The letter sent to the American hierarchy through Cardinal Gibbons was, he believed, clearly intended to settle doctrinal questions which had arisen in France, questions for the resolution of which the Cardinal Archbishop of Paris had sought pontifical intervention. The teaching thus presented was something "to which the faithful were obliged to remain attached." It was a doctrine concerning faith or morals which, according to Cardinal Richard, was "to be held by the universal Church." From this point of view, then, there was and there is nothing to prevent this particular doctrinal letter of Pope Leo XIII from being considered as a document containing a genuine papal definition.

The same set of circumstances are to be found in the case where a series of pontifical encyclicals bring out the same teaching. In such a case, as, for example in the series of pontifical pronouncements on Church and State, the teachings of the earlier documents are repeated and re-stated in more recent letters. Thus there is an indication that the Sovereign Pontiffs wished definitively to close discussion on the points at issue, and to have the teachings thus repeated accepted always by all the members of the Church.

[4] Klein, *op. cit.,* pp. 358 f.

There is, furthermore, still another way in which the Holy Father, speaking directly to an individual local Church, can still be said to present teaching normative for the entire Church militant. This comes about when he exercises his function as the authorized teacher of the Roman Church itself. From the earliest Christian times the *ecclesia Romana,* considered precisely as an individual congregation within the universal kingdom of God on earth, has rightly been considered as infallible in its doctrine. Its teaching and its belief were correctly considered as normative for the universal Church militant. Hence, in authoritatively imposing or defining the object of belief in the Roman Church, the Holy Father can rightly be considered as ruling indirectly but definitively for the universal Church in this world.

The Vatican Council, we must remember, also teaches that the Bishop of Rome makes an infallible *ex cathedra* definition when he defines "exercising his function as pastor and teacher of all Christians *pro suprema sua Apostolica auctoritate.*" The encyclicals must not be considered, obviously, as documents containing *ex cathedra* definitions except where the Holy Father speaks and teaches in them using "his supreme apostolic authority."

It must be understood from the very outset that a document is not disqualified from consideration as something in which the Roman Pontiff speaks with the fullness of his apostolic authority merely by reason of the fact that it mentions no penalties or sanctions to be imposed against those who refuse to accept its teaching. Theologians are substantially in agreement on this point. Furthermore, in order to have the exercise of supreme apostolic authority on the part of the Roman Pontiff, there is no single formula which must be employed. All that is requisite is that the Vicar of Christ on earth, speaking for the benefit of all the faithful, should propose a definite teaching concerned with faith or morals irrevocably and finally as something to be accepted by all.

If he should propose some teaching as merely safe, or as merely probable, then it is obvious that he does not intend to use the plenitude of his apostolic power. If, on the other hand, he tells his children that a definite doctrine is to be held irrevocably by all, or, on the other hand, if formally and definitively he stigmatizes a teaching with a doctrinal, as distinct from a merely disciplinary censure, it is clear that he is exercising the plenitude of his apos-

tolic doctrinal authority when he speaks for the entire Church militant. He is definitely commanding the internal assent of all Christians for a teaching which he imposes on his own responsibility. This is manifestly the supreme expression of the apostolic doctrinal power.

We must not lose sight of the fact that, according to the Vatican Council, the Holy Father's infallible authority in defining truths concerning the faith and morals is exactly co-extensive with that of the Church itself. The Church can teach infallibly by solemn judgment or by its ordinary and universal *magisterium*. It is obvious that the solemn judgment of the Holy Father in defining a dogma of faith is equally valid and equally infallible when compared with the solemn judgment of an oecumenical council. It seems equally true that the ordinary teaching of the Holy Father, when that teaching prescribes irrevocably the acceptance of a truth concerning the faith or morals by the entire Church on earth, is fully as valid and as infallible as the teaching of the entire *ecclesia docens* involving the same doctrinal command.

It is quite probable that some of the teachings set forth on the authority of the various papal encyclicals are infallible statements of the Sovereign Pontiff, demanding the assent of the *fides ecclesiastica*. It is absolutely certain that all of the teachings contained in these documents and dependent upon their authority merit at least an internal religious assent from all Catholics. Hence we do not find anything like a direct negation of the authority of these letters on the part of Catholic teachers.

There is, however, an attitude towards the encyclicals which can be productive of doctrinal evil, and which can lead to a practical abandonment of their teaching. According to this attitude, it is the business of the theologian to distinguish two elements in the content of the various encyclicals. One element would be the deposit of genuine Catholic teaching, which, of course, all Catholics are bound to accept at all times. The other element would be a collection of notions current at the time the encyclicals were written. These notions, which would enter into the practical application of the Catholic teaching, are represented as ideas which Catholics can afford to overlook.

Despite its superficially attractive appearance, however, this attitude can be radically destructive of a true Catholic mentality. The

men who have adopted this mentality imagine that they can analyze the content of an individual encyclical or of a group of encyclicals in such a way that they can separate the pronouncements which Catholics are bound to accept from those which would have merely an ephemeral value. They, as theologians, would then tell the Catholic people to receive the Catholic principles and to do as they liked about the other elements.

In such a case, the only true doctrinal authority actually operative would be that of the individual theologian. The Holy Father has issued his encyclical as a series of statements. Apart from those which he himself stamps as manifestly merely opinative, all of these statements stand as the Holy Father's own declarations. The man who subjects these declarations to an analysis in order to distinguish the element of Catholic tradition from other sections of the content must employ some norm other than the authority of the Holy Father himself.

The Holy Father's authority stands behind his own individual statements, precisely as these are found in the encyclicals. When a private theologian ventures to analyze these statements, and claims to find a Catholic principle on which the Holy Father's utterance is based and some contingent mode according to which the Sovereign Pontiff has applied this Catholic principle in his own pronouncement, the only effective doctrinal authority is that of the private theologian himself. According to this method of procedure, the Catholic people would be expected to accept as much of the encyclical as the theologian pronounced to be genuine Catholic teaching. This Catholic teaching would be recognizable as such, not by reason of the Holy Father's statement in the encyclical, but by reason of its inclusion in other monuments of Christian doctrine.

It is very difficult to see where such a process would stop. The men who would adopt this course would inevitably force themselves to treat all the doctrinal pronouncements of the Popes after the fashion of the teachings of private theologians. The writings of earlier Pontiffs are certainly no more authoritative than those of the more recent Sovereign Pontiffs. If a man choses to dissect the encyclicals of Pope Leo XIII, there is no reason why the documents which emanate from Gelasius or from St. Leo I should not be subjected to exactly the same process. If the statements of

Pius IX are not valid exactly as they stand, it is difficult to see how those of any other Roman Pontiff are any more authoritative.

There is, of course, a definite task incumbent upon the private theologian in the Church's process of bringing the teachings of the papal encyclicals to the people. The private theologian is obligated and privileged to study these documents, to arrive at an understanding of what the Holy Father actually teaches, and then to aid in the task of bringing this body of truth to the people. The Holy Father, however, not the private theologian, remains the doctrinal authority. The theologian is expected to bring out the content of the Pope's actual teaching, not to subject that teaching to the type of criticism he would have a right to impose on the writings of another private theologian.

Thus, when we review or attempt to evaluate the works of a private theologian, we are perfectly within our rights in attempting to show that a certain portion of his doctrine is authentic Catholic teaching or at least based upon such teaching, and to assert that some other portions of that work simply express ideas current at the time the books were written. The pronouncements of the Roman Pontiffs, acting as the authorized teachers of the Catholic Church, are definitely not subject to that sort of evaluation.

Unfortunately the tendency to misinterpret the function of the private theologian in the Church's doctrinal work is not something now in English Catholic literature. Cardinal Newman in his *Letter to the Duke of Norfolk* (certainly the least valuable of his published works), supports the bizarre thesis that the final determination of what is really condemned in an authentic ecclesiastical pronouncement is the work of private theologians, rather than of the particular organ of the *ecclesia docens* which has actually formulated the condemnation. The faithful could, according to his theory, find what a pontifical document actually means, not from the content of the document itself, but from the speculations of the theologians.

> As to the condemnation of propositions all she [the Church] tells us is, that the thesis condemned when taken as a whole, or, again, when viewed in its context, is heretical, or blasphemous, or whatever like epithet she affixes to it. We have only to trust her so far as to allow ourselves to be warned against the thesis, or the work containing it. Theologians employ themselves in determining what precisely

it is that is condemned in that thesis or treatise; and doubtless in most cases they do so with success; but that determination is not *de fide;* all that is of faith is that there is in that thesis itself, which is noted, heresy or error, or other like peccant matter, as the case may be, such, that the censure is a peremptory command to theologians, preachers, students, and all other whom it concerns, to keep clear of it. But so light is this obligation, that instances frequently occur, when it is successfully maintained by some new writer, that the Pope's act does not imply what it has seemed to imply, and questions which seemed to be closed, are after a course of years re-opened.[5]

If we were to apply this procedure to the interpretation of the papal encyclicals, we would deny, for all practical purposes at least, any real authority to these documents. We would be merely in a position to admit that the Holy Father had spoken on a certain subject, and to assent to his teaching as something which the theologians would have to interpret. In the final analysis, our acceptance of doctrine or truth as such would be limited to what we could gather from the interpretations of the theologians, rather than from the document itself.

This tendency to consider the pronouncements of the *ecclesia docens,* and particularly the statements of the papal encyclicals, as utterances which must be interpreted for the Christian people, rather than explained to them, is definitely harmful to the Church. It is and it remains the businesss of Catholic theologians to adhere faithfully to the teachings of the encyclicals and to do all in their power to bring this body of truth accurately and effectively to the members of Christ's Mystical Body.

JOSEPH CLIFFORD FENTON

The Catholic University of America
Washington, D. C.

[5] *Certain Difficulties Felt by Anglicans in Catholic Teaching* (London: Longmans, Green, and Co., 1896), II, 333.

Answers to Questions

A PROBLEM ON THE EUCHARISTIC FAST

Question: A devout nun finds difficulty in swallowing the Sacred Host. She has been accustomed to take a drink of water immediately after receiving Holy Communion, in order to facilitate the process of swallowing, but a priest has informed her that this is not permitted, since it is almost certain that some of the water will be swallowed before the Sacred Host, and thus she will break her fast. What is the good nun to do?

Answer: She may continue to take the water immediately after receiving Holy Communion. The opinion of the priest mentioned by the questioner is unjustifiably severe. For it is the common teaching of theologians that if water be taken together with the Sacred Host or immediately afterward, the eucharistic fast is not broken, even if some of the water is swallowed before the consecrated particle. Thus, Fr. Damen answers in the negative the question: "Is the fast broken if together with the reception of the Eucharist or immediately afterward there is taken a small quantity of wine or water to facilitate the swallowing of the particle." Then he explains: "The precept of fasting is that nothing be taken *before* the reception of the Holy Eucharist; but, although the wine or water is swallowed before the Host, the whole reception is morally one; therefore the fast is not broken" (*Theologia moralis* [Turin, 1947], II, n. 158).

MUST HE TELL?

Question: A criminal about to be executed for murder knows that his previous associates are planning a series of crimes—robberies and perhaps even some murders. Is he obliged to reveal these plans to the authorities before he dies?

Answer: Per se the condemned man is bound to reveal to the authorities as much as is necessary to prevent the crimes which his former partners are planning. This is an obligation of charity toward the intended victims, and, to the extent that the condemned man himself collaborated in the plans and preparations, it is also

an obligation of justice. This obligation, we say, binds *per se;* because *per accidens* the convicted man might be excused from making such a revelation. For example, if it is quite certain that only robbery, not murder, will be committed, and the criminal about to die has reason to fear that in retaliation for any secrets he may divulge to the authorities the members of his family will suffer seriously at the hands of the gangsters, he is not obliged to reveal their plans. But if it is probable or certain that murder is included among their projects, it is difficult to see how the condemned man can be excused from grave sin in the event that he refuses to make this fact known to the representatives of the law.

However, this is an objective view of the case; for subjectively the criminal would probably be entirely guiltless if he refused to "turn state's evidence" to the detriment of his former colleagues. Indeed, so great is the abhorrence of the informer among those banded together for the commission of crime, that he might even think he is doing a good and noble deed in keeping his lips sealed. The priest who is called on to minister to a condemned man in this situation might find it the more prudent course to leave him in good faith, for if he were told explicitly of his obligation to inform on his companions, he might refuse to do so and die unrepentant.

THE REPETITION OF EXTREME UNCTION

Question: What is the theological teaching in regard to the repetition of Extreme Unction in the case of a person who, after receiving this sacrament once, lives for months and even years without any appreciable change of condition? This is especially the case with elderly persons who are confined to bed.

Answer: There is much discussion among theologians as to the frequency with which Extreme Unction can be repeated in the case of a chronic invalid (Cf. Kilker, *Extreme Unction* [St. Louis, 1927], pp. 194 ff.). As far as the case presented by the questioner is concerned, it would seem that the repetition of the sacrament is not permitted unless there has been some perceptible change in the patient's condition—an improvement and a relapse—since the first administration. Certainly the Code is sufficiently explicit on this point, for it forbids the repetition of Extreme Unction in the same illness *nisi infirmus post susceptam unctionem convaluerit, et*

in aliud vitae discrimen inciderit (Can. 940, § 2). If this rule be taken literally, a person once anointed cannot be anointed again when his condition becomes a slow decline without any improvement, even though this process lasts several years. But it would seem that a more benign interpretation is permissible, and that given by Genicot seems very reasonable. He says that "if a very long time—for example, a year—has passed, the danger [of death], although physically it may be said to have remained the same all the time, morally, by common estimation, can be said to be different" (*Theologia moralis* [Brussels, 1927], II, n. 423). If a priest follows this rule and after the lapse of a year again anoints a chronic invalid who has shown no appreciable improvement since the first anointing, he will be acting safely, and can have the conviction that he is fully doing his duty in the matter of conferring this sacrament on the sick person.

CHOICE OF PARISH

Question: May a woman after marriage continue to regard the parish in which she previously lived as her own parish, even though she is now living with her husband in another parish?

Answer: The Code is quite explicit on this point, asserting that a married woman, unless she is legitimately separated from her husband, must necessarily take as her domicile the domicile of her husband (Can. 93, § 1). This means that she is now a member of the parish in which the domicile is located. Of course, we are now speaking of a territorial parish, and of the case in which a woman belongs to the same rite as her husband. For a wife whose rite is different from that of her husband is free either to retain her own rite (and consequently a church of her rite as her parish church) or to accept the rite of her husband (Can. 98, § 44).

FRANCIS J. CONNELL, C.SS.R.

WHEN A MIXED MARRIAGE IS HELD IN CHURCH

Question: When, by special permission of the Ordinary, a mixed marriage is held in church, what ceremonial should be observed?

Surely, in this case, something more is allowed than the very bare rite provided for such marriages in the Appendix to the Ritual.

Answer: The *Codex Juris* (can. 1102, § 2) forbids all sacred rites at a mixed marriage and directs that the wedding be held outside the church (can. 1109, §3). However, the law does allow the Ordinary to dispense from both these prohibitions when, in his judgment, *graviora mala* are foreseen by strict adherence to them. When such dispensation is conceded, we understand that the ceremony should be performed in the church just as though both parties were Catholics. Where it is the custom to have the bride and groom stand on the altar-steps for the wedding, it is more congruous to have them stand at the sanctuary gate, when one of the parties is a non-Catholic. In no case, moreover, may Mass be celebrated on the occasion of a mixed marriage ceremony in church (can. 1102, § 2). This is to be understood not only of the Nuptial Mass but also of a private Mass if in the circumstances it could be regarded as part of the marriage service (cf. *Acta Apost. Sedis* (1925), p. 583).

THE *CORPUS* ON THE PROCESSIONAL CROSS

Question: Is it required that the cross, which is carried at the head of processions, always be provided with a figure? We speak of the processional *cross,* not of the processional *crucifix.*

Answer: It is true that in the Ritual where the general directions are given regulating processions (*Tit.* IX, *Cap.* 1) reference is made to a cross and not definitely to a crucifix. So also for funeral services (*Rituale romanum,* VI, *Cap.* 3) it is a cross, and not specifically a crucifix, which is carried at the head of the *cortège* which escorts the body to the church and to the cemetery and which is held at the bier during the ceremony of absolution. The *Pontificale* also speaks of a *cross* to be carried before the metropolitan or the patriarch within the territory of his jurisdiction. The *Caeremoniale episcoporum,* however, indicates that a crucifix is to be understood in the case of the archiepiscopal cross as it directs that the image of the crucified Christ is to be turned toward the prelate when the cross is borne in front of him. (*Lib.* I, *Cap.* xv).

While originally processional crosses were without *corpus,* that is, were crosses and not crucifixes, from the thirteenth and fourteenth centuries they have held a figure of the dying Saviour and

such is the universal custom to-day. Concerning the Stations of the Cross, Fortescue (*Ceremonies of the Roman Rite Described,* p. 267 n.) makes the interesting observation that the Roman custom is to have the cross-bearer at the public Way of the Cross carry a large wooden cross, painted black and having no figure. All liturgical writers presume that on all other occasions the processional cross has a *corpus* and they repeat the direction that the image is to be turned away from the participants, except in the case of the archiepiscopal cross. A cross without the figure of Christ crucified would look very Protestant to-day in any Catholic procession.

THE CROSS ON THE FRONT OF A FIXED ALTAR

Question: Towards the end of the ceremony of the consecration of a fixed altar, there is an unction of a cross on the front of the altar. This cross, like those on the *mensa* itself, is usually carved on the stone frontal. When the fixed altar consists of a table supported by columns at the four corners so that there is no frontal of this sort where should the cross be carved which is to receive the unction with the Sacred Chrism?

Answer: The rubric of the *Pontificale* directing the unction spoken of in the above question prescribes simply that it be made on the front (*frons*) of the altar. Where the altar has a solid support across the front, the cross of unction is either carved on it or its place marked by a metal cross. In the case proposed by our enquirer, the rubric is satisfied by having a cross carved on the anterior part of the altar table (*mensa*) itself (cf. Schulte, *Consecranda,* 12). Where the altar table is supported by a central column, the unction is made on the front of the capital of the column, where a cross has been cut.

WILLIAM J. LALLOU

Analecta

In reviewing the March and April numbers of the *Acta Apostolicae Sedis,* one concludes that, for the readers of *The American Ecclesiastical Review,* there should be reported in the first place the responses of the Pontifical Commission for the Interpretation of the Canons of the Code, issued Jan. 26, 1949.[1] These responses state (1) that canon 81 does not authorize subordinate Ordinaries, even under the terms of canon 81, to dispense from vows reserved to the Holy See or from the obligation, in the case of deacons and subdeacons, of observing celibacy; and (2) that a marriage can be putative only if celebrated in the Church (*coram Ecclesia*).

Second place in this report seems to be appropriately allocated to the encyclical *Redemptoris nostri,* issued on Good Friday,[2] in which our Holy Father emphasized the importance of the use by Christians everywhere of all legitimate measures for the internationalization of Jerusalem and its vicinity and for the guaranteeing of Christian rights in the Holy Land. The encyclical also urged all Christians to join in prayer for the restoration of a true peace in Palestine, while it accorded due credit to the efforts of public and private agencies to aid the refugees.

Of significant importance also is the exhortation delivered by our Holy Father on March 23, 1949,[3] to the pastors and the preachers of Rome. It emphasized the central position in the lives of the faithful which should be occupied by the Holy Sacrifice of the Mass, especially at the time when Rome is preparing for the observance of the Holy Year. It gave particular attention to four beneficent effects of a due appreciation of the Mass. The first of these was said to be the stimulation of a spirit of prayer, particularly of family prayer. In connection with this effect, the exhortation adverted to the Family Theater radio program when it asked, "If the crusade for prayer in the family is received with such fervor in other countries, if even well-known actors of the greatest film center of the world have given themselves to the service of a cause so sacred, how can Catholics of the Eternal City remain behind?" The second beneficent result of love for the Mass was

[1] *Acta Apostolicae Sedis,* XLI (1949), 158.
[2] *Ibid.,* p. 161. [3] *Ibid.,* p. 182.

specified as the subordination of earthly interests to those of eternity. In discussing the need of a renewed recognition that this subordination is imperative, the exhortation deplored the too general condition in which many, among whom there are not wanting Catholics, live as if their only objective were to establish a paradise on earth, without any thought of the life to come. It admitted that often God is not denied, injured or blasphemed; but it insisted that for such persons God is, as it were, absent and it affirmed that the propaganda for an earthly life without God is open, seductive, and continuous. It warned that no time must be lost in arresting, through the exertion of every effort, the loss of members from our own ranks to the spirit of irreligion and in awakening the spirit of prayer and penance. It argued for prudent preaching of the doctrine of eternal punishment as a means to this end, contending that while the desire for heaven is a more worthy motive for serving God than the fear of hell, nevertheless it does not follow that it is for all men the most efficacious motive for removing them from sin and turning them towards God. A third effect was described as the closing of the eyes of those who love the Mass to the indecencies of the films and the magazines; and the fourth, the fostering of a spirit of docility to the Church and the Roman Pontiff in spite of the calumnies of those who follow in the footsteps of "the father of lies."

In a radio message on Ash Wednesday,[4] our Holy Father appealed to the children of the parochial schools in the United States to make their Lenten mortifications and prayers redound to the physical and spiritual welfare of distressed children throughout the world, particularly in the Holy Land, in China, and in Greece.

It was to children also that he delivered an allocution on April 2.[5] These were children who had come to wish him happiness on the occasion of his observance of the fiftieth anniversary of his ordination. The theme of the allocution was the admonition of St. John the Evangelist to his flock urging them to love one another; it pointed to the necessity that this love of theirs should embrace children everywhere, no matter what their language or color, especially those who are the victims of hunger and disease.

In a *motu proprio* issued on the same day,[6] our Holy Father established the Church of St. Eugene, now nearing completion, as a

[4] *Ibid.*, p. 179. [5] *Ibid.*, p. 177. [6] *Ibid.*, p. 165.

parish church and created in it a pontifical institute in which all newly ordained priests of Rome will live the common life and devote themselves to learning the practical aspects of the sacred ministry under the direction of a rector appointed by the Pope.

Two congratulatory letters are reported in the April number of the *Acta:* one, dated Dec. 21, 1948,[7] was sent to the Master General of the Order of the Holy Cross, Most Rev. William van Hees, to mark the seventh centenary of the approval of the constitutions of the Order; the other, dated April 25, 1949,[8] was sent to commemorate the observance of the sacerdotal golden jubilee of Most Rev. Francis Peter Bučys, Titular Bishop of Olympus and Superior General of the Marian Clerks Regular.

By four apostolic letters, four churches were raised to the rank of minor basilica. These were the collegiate church of St. John the Baptist, in the town of Busto Arsizio of the Archdiocese of Milan—under date of Feb. 12, 1948;[9] a parochial church in the same Archdiocese in the town of Magenta, dedicated to St. Martin, Bishop—under date of May 3, 1948;[10] the Metropolitan Cathedral of Saragossa—under date of June 24, 1948;[11] and the parish church of St. John the Baptist in the town of Chaumont of the diocese of Langres—under date of June 24, 1948.[12]

Five apostolic constitutions made adjustments in various apostolic vicariates and prefectures. One, dated July 8, 1948,[13] established the Apostolic Prefecture of Lake Moëri in territory taken from the Apostolic Vicariate of Lulua and Katanga in the Belgian Congo. Another, dated Dec. 9, 1948,[14] established the Apostolic Prefecture of Sukabuma in territory taken from the Apostolic Vicariate of Batavia in the Island of Java. A third, dated Dec. 9, 1948,[15] elevated the Apostolic Prefecture of Lydenburg in South Africa to the rank of an Apostolic Vicariate; and the same rank was given by the fourth, dated Dec. 9, 1948,[16] to the Apostolic Prefecture of Oudtshoorn, also in South Africa, and by the fifth, dated Jan. 13, 1949,[17] to the Apostolic Prefecture of Ndola.

Three decrees of the Sacred Congregation of Rites passed favorably on miracles submitted in causes of beatification and canoniza-

[7] *Ibid.*, p. 175.
[8] *Ibid.*, p. 176.
[9] *Ibid.*, p. 144.
[10] *Ibid.*, p. 146.
[11] *Ibid.*, p. 172.
[12] *Ibid.*, p. 173.
[13] *Ibid.*, p. 140.
[14] *Ibid.*, p. 142.
[15] *Ibid.*, p. 167.
[16] *Ibid.*, p. 169.
[17] *Ibid.*, p. 170.

tion and three subsequent decrees stated that it was safe to proceed to beatification or canonization. The servants of God affected were: Anna Maria Javouhey (beatification), by decrees dated Dec. 19, 1948,[18] and Feb. 13, 1949;[19] Blessed Mary Joseph Rosello (canonized on June 12, 1949), by decrees dated Feb. 13, 1949,[20] and March 6, 1949;[21] and Blessed Bartholomea Capitanio, by decrees dated as in the previous case.[22] On Feb. 13, 1949,[23] the Sacred Congregation also issued a decree that it was safe to proceed to the canonization of Blessed Joan of Valois, Queen of France. The March issue of the *Acta* also published the decretal letters enrolling among the saints St. John de Britto, the Jesuit Martyr; the date of the letters is June 22, 1947.[24]

A prayer for the Holy Year appears in the April number,[25] which also records the promotion of Most Rev. Emanuel Ledvina, D.D., to the Titular Diocese of Pita, and of Most Rev. Charles H. Helmsing, D.D., to the Titular See of Axomis.[26] The latter also becomes Auxiliary of the Archdiocese of St. Louis.

RECENT PONTIFICAL APPOINTMENTS ANNOUNCED IN THE *ACTA APOSTOLICAE SEDIS*

Domestic Prelates of His Holiness:

May 13, 1948: Rt. Rev. Msgrs. Thomas A. Carney, Michael J. Daly, Henry A. Drouilhet, and James M. Kirwin, of the Diocese of Galveston.

Aug. 11, 1948: Rt. Rev. Msgrs. John J. Lawley, John A. Maguire, and Joseph J. Schweich, of the Diocese of Harrisburg.

Aug. 21, 1948: Rt. Rev. Msgr. George L. Smith, of the Diocese of Charleston.

Sept. 26, 1948: Rt. Rev. Msgrs. George J. Buttner, John J. Clark, William A. Costelloe, John J. Gormley, James A. Hughes, Joseph M. Kelly, George N. Murphy, James J. Owens, and Andrew J. Schonhart, of the Archdiocese of Newark.

Oct. 3, 1948: Rt. Rev. Msgr. Joseph Linkenmeyer, of the Archdiocese of Dubuque.

Nov. 14, 1948: Rt. Rev. Msgrs. Thomas Burke, Joseph Campeau, Carlo Delnotaro, Joseph Pariseau, and Francis Welch, of the Diocese of Burlington.

[18] *Ibid.*, p. 149.
[19] *Ibid.*, p. 193.
[20] *Ibid.*, p. 153.
[21] *Ibid.*, p. 196.
[22] *Ibid.*, pp. 155, 195.
[23] *Ibid.*, p. 151.
[24] *Ibid.*, p. 128.
[25] *Ibid.*, p. 187.
[26] *Ibid.*, p. 192.

Nov. 25, 1948: Rt. Rev. Msgr. Thomas McMahon, of the Archdiocese of New York.

Jan. 10, 1949: Rt. Rev. Msgrs. Frederick W. Burkhart, T. A. Goebel, Thomas A. Nolan, and Anthony G. Schlernitzauer, of the Diocese of Columbus.

Privy Chamberlains Supernumerary of His Holiness:

Aug. 7, 1948: Very Rev. Msgr. Joseph J. Hartnett, of the Archdiocese of Philadelphia.

Aug. 21, 1948: Very Rev. Msgrs. James M. Boyle, Peter L. Foegelle, Joseph L. Manning, and Joseph A. Pustka, of the Archdiocese of San Antonio.

Sept. 10, 1948: Very Rev. Msgr. Kenneth G. Stack, of the Diocese of San Diego.

Sept. 26, 1948: Very Rev. Msgrs. James F. Looney, and Thomas H. Powers, of the Archdiocese of Newark.

Dec. 13, 1948: Very Rev. Msgr. Gelbert Schmenk, of the Diocese of Wichita.

Jan. 10, 1949: Very Rev. Msgr. Joseph A. Cousins, George Oliver Mason, and Roland T. Winel, of the Diocese of Columbus.

Privy Chamberlain Supernumerary of His Holiness of the Cape and Sword:

Dec. 23, 1948: Peter C. Cartier, of the Archdiocese of New York.

Commander with Plaque of the Order of St. Gregory the Great, civil class:

July 25, 1947: Dr. M. J. Perret and James J. Gilly, Jr., of the Archdiocese of New Orleans.

Commander of the Order of St. Gregory the Great, military class:

May 11, 1948: Gen. Geoffrey P. Balduin, of the United States Army.

Knight of the Order of St. Gregory the Great, civil class:

May 23, 1948: James Hamblen, Bernard G. Hamilton, John Lewis Lopez, John R. Mulvey, James F. Nash, and George A. Rick, of the Diocese of Galveston.

Aug. 21, 1948: Henry H. Haywood, Edward J. Jennings, Anthony P. Kearns, and John P. McGuinness, of the Diocese of Trenton.

Knight of the Order of Pope St. Sylvester:

June 10, 1948: John G. Luber, of the Archdiocese of Washington.

JEROME D. HANNAN

The Catholic University of America
Washington, D. C.

Book Reviews

CARDINAL MINDSZENTY SPEAKS. Authorized White Book, published by Order of Joseph Cardinal Mindszenty, Prince-Primate of Hungary, Introduction by Akos Zombory. New York: Longmans, Green and Company, 1949. Pp. xi + 234. $2.50.

Prior to his arrest, Cardinal Mindszenty secretly sent out of Hungary a number of documents, with instructions that they were to be published and circulated in foreign countries as a "White Book." They were not intended to constitute part of his legal defense at the anticipated trial by the Communist-controlled Hungarian government. They were to afford the world access to facts, however, which would enable it to render an intelligent verdict. Publication first took place in Switzerland, in February, 1949. Longmans of New York, in May of this year, published a selected number of these documents under the title, *Cardinal Mindszenty Speaks.* They consist chiefly of articles by Cardinal Mindszenty and important news items appearing in the Hungarian Catholic press, Pastoral letters, letters from him to officials in the Communist government, and statements by the Catholic Bishops of Hungary.

This American edition is a collection of seventy-two dramatic documents, linked together by short transitional commentaries, which have been prepared for the convenience of readers in the United States. These documents are grouped under five general headings, namely, the Catholic Church in Hungary and National Socialism; post-war conditions; preliminary struggle, 1946; the year of division, 1947; and the year of decision, 1948. There is an introduction, explaining the general historical, social, and political background against which the documents should be studied. There are four appendices, containing important supplementary material. In Appendix IV, there is a list of forty-five additional documents, which were not considered of sufficient importance for inclusion.

The present volume unfolds a documented and authentic story of an ever increasing Marxian warfare in Hungary, from 1945 to 1948, under various forms, against the most sacred principles of humanity and freedom. The slow, but steady, strangulation of the rights of freedom of the press, of assembly, of worship, of education and religious worship was accomplished by the armed political police, operating under the authority of the Ministry of the Interior, which fell prey to communists from Moscow and native Hungarian Party members, when the Control Commission of the Allied Powers retired from Hungary after the signing of the Paris Peace Treaty in 1947. County and village

chiefs and mayors became political appointees of Communists, under the control of the Ministry of the Interior. Every phase of Hungarian life became communized with the assistance of the Soviet Army.

The last free election was held in 1945, when the Small Holders' Party, non-communist, received a majority of the votes. A ruthless campaign thereafter began to eliminate the leaders of this party, however, under the direction of the Communists, who resorted to arrests, expulsions, and threats. In the election of August 31, 1947, nevertheless, Communist intimidation was not able to prevent the election of fifty members of the anti-communist Pfeiffer Party to Parliament. This party was accordingly declared illegal by the Communists, who thus completely destroyed the democratic process in Hungary.

This volume discloses that the two principal issues between Cardinal Mindszenty and the Hungarian Communist Party were first, the nationalization of the Catholic schools, wherein the students were to be indoctrinated with a Communist concept of man, which would fail to respect his God-given dignity, and secondly, the political and social status of the Catholic Church in Hungary. The documents show that Cardinal Mindszenty was not anti-Semitic, or pro-Nazi, or anti-democratic, or opposed in principle to the agrarian or land reforms. The evidence presented on these controverted points, though important, is subordinate in importance to that which relates to the two major issues. The irreducible minimum of concession by the Church to the Communist-dominated State was made known in Cardinal Mindszenty's letter to the Minister of Education, under date of May 19, 1948, when he stated there could be no negotiations between the Conference of Hungarian Bishops and the Government, unless the proposal for nationalization of the schools was taken off the agenda, unless the re-establishment of the dissolved Catholic associations was guaranteed and their property was restored, and unless there was permitted at least one Catholic newspaper, free to discuss social problems which came within the scope of the moral teaching of the Church.

Cardinal Mindszenty accurately described the situation in Hungary when he wrote: ". . . there exists a materialistic atheism whose natural tendency is to persecute the Church, and . . . its explanation is not to be found in my person or in the Church" (p. 229). He declared:: "I have partaken in no conspiracy whatsoever" (p. 216), and again: "Strictly political matters were never dealt with in my statements. All that I touched upon concerned the Ten Commandments, morals, justice, love and human rights" (p. 225). He aptly compared the present situation to that which existed four hundred and fifty years ago during the Turkish oppression (p. 151).

The world did not need this book to be convinced of the injustice of

the arrest and so-called trial of Cardinal Mindszenty. But its publication has achieved a twofold, praiseworthy and worthwhile purpose. It has enabled Cardinal Mindszenty to strike a final blow in his long struggle against tyranny, and it provides detailed information concerning the political, social, and religious factors which preceded the trial, revealing it as an ugly abuse of the judicial process.

BRENDAN F. BROWN

DE POENITENTIA. TOM. I. DE SACRAMENTO ET VIRTUE. By Emmanuel Doronzo. Milwaukee: The Bruce Publishing Company, 1949. Pp. x + 517. $7.50.

This is the first of a series of four volumes on the Sacrament of Penance and the fifth volume in a contemplated series of eleven volumes dealing with the sacraments. In the present work there is found the same thoroughness and clarity that have characterized Fr. Doronzo's former books in this series.

In treating the Sacrament of Penance the author closely follows Saint Thomas up to the point where the Angelic Doctor left off his consideration of this his final subject. Had Saint Thomas continued his work on the Sacrament of Penance in those last few months before his death, or had he lived long enough to complete this section of the *Summa,* he would have treated (according to the opinion of Fr. Doronzo) the remaining subjects in this order: a more exhaustive study of the *materia proxima;* the subject of the Sacrament of Penance; the *potestas clavium,* indulgences; and public penance.

The present volume is divided into three chapters and twenty-two articles, prefaced by a lengthy introduction. In the first chapter Fr. Doronzo considers the question of the institution of the Sacrament of Penance. Considered in its positive aspect, the importance of this chapter is found in the complete treatment of one of the questions modern theologians emphasize against Protestant and Liberal theologians, namely, the existence of a true and judicial power of forgiving sins. Chapter II is devoted to a study of the physical essence of the sacrament. The first three articles deal with the acts of the penitent and the absolution of the priest; the last four articles consider the *materia remota* of the sacrament. Chapter III is devoted to a consideration of the virtue of penance. It is noteworthy that the treatment of this subject takes up half the book. In view of the fact that all the acts of the penitent proceed from the supernatural virtue of penance, the author is fully justified in giving this exhaustive discussion to the subject.

It is apparent from the contents of the present volume that the author did not intend to write for the novice theologian, although student

theologians will find the book valuable for making a more complete study of a particular point in the tract. Those doing special work in this field will find the book invaluable. Teachers of theology are again indebted to Fr. Doronzo for a truly scholarly work.

The book contains five indices which make it easy to locate a biblical text, an exegesis of a text, a text from Saint Thomas, an author, or a subject. In the preface to the book the author receives high praise from his former teacher, Garrigou-Lagrange. The latter praises Fr. Doronzo for his present contribution to theological learning and for his former contributions.

KENNETH B. MOORE, O.CARM.

BLUEPRINT FOR A CATHOLIC UNIVERSITY. By Leo R. Ward. St. Louis: B. Herder Book Co., 1949. Pp. iv + 402. $5.00.

This is an interesting volume in which the author asks the question "What is a Catholic university?" and undertakes to answer it together with a number of related inevitable questions. In this country there are several Catholic universities. The problem of what is a Catholic university is not solved by the presence of what we call universities and Catholic universities.

The author assumes that it is generally agreed that intellectual virtue is the end of the higher learning. The related question then arises what of moral virtue? Should it be made the direct aim of professional and liberal learning and of research? Since "prudence," the habitual knowing how to run our lives, is an intellectual virtue, can it be taught, and if so how is this done? Another pertinent question is what has a university to do with the social order? And still a most important question is, as a part of justice and itself a moral virtue, what place has religion in the field of higher learning?

Pursuit of learning on its higher levels gives us the university in general, but by no means the Catholic university. This is achieved only by a particular relationship of other disciplines to theology which must be vital, and alive to all the crucial problems of the times. The life trade in universities is criticism. Criticism is a law of human life; and self-criticism must be a perpetual business of the university. Without a love of healthy criticism, a university though originally well planned may in the course of time, due to lack of vision and hard work, lose its vivifying form. If ever there was a time to begin criticism of the Catholic higher learning it is the present.

The position taken in this book is that the idea of a Catholic university may be traced back to the schools started by Alcuin and Charlemagne. The medieval university took its rise from these schools, coming into

the light in the twelfth and thirteenth centuries. Partly by lack of criticism and contact with the real in history and science the universities of the fourteenth century suffered a decline before modern movements gave a secularized turn to life and schools. In tracing the origin and development of the Catholic university an inquiry must be made as to what the American Catholic university was founded for, and what it must do to grow fully into itself.

The conclusions reached by the author are that the problems for a Catholic university are mainly two. The first is to see the great and consummate work waiting and demanding to be done; and the second is to see how to do it and to be willing to do it. The fruits reasonably expected of a Catholic university are a Christian understanding and a Christian sensitivity. The professor in a Catholic university who is a good Christian and scholar is not necessarily a Christian scholar. He must be Christian-minded if his teaching is to influence students' thinking on any and all subjects. Many students have to be prepared for a life in secularized business wherein only diplomatic lip-service is given to Christian *prudentia*. Such preparation cannot be given them by professors of a Catholic university who have mere goodness linked to various degrees of rationalism, secularism, and liberalism.

Every official of the Catholic university from the president down must be a tireless student of what a university here and now can be. Faculties should be carefully built up by taking only the best candidates for teaching, and by every possible means encouraging them to be great professors, and to publish. These are the men who, if their learning is vitally one with the highest Christian wisdom, can make a Catholic university. The arts and sciences will obviously then be seen in relation to such wisdom. The final test of a Catholic university is to be found in the lives that, so far as human wills can be formed, are eager to carry the Christian vision of person and of society into the commmunity.

This work as a whole is stimulating and challenging. In some respects it is rather idealistic, yet, as the author asserts, if much of the blueprint which he has drawn can never be realized perfectly on all fronts at once, yet a perpetual criticism of the university's mission and destiny by the regents of universities will go a long way toward making a university truly a Catholic one.

Teachers and administrators in Catholic colleges will find the reading of this work very profitable. What the author has said of the university is equally true of the college. If Catholic culture is to produce notable achievements in the Catholic college, that culture must be informed by a spiritual highmindedness which is the direct result of Catholic thinking and Catholic belief.

FRANCIS P. CASSIDY

DE RELIGIOSIS AD NORMAM CODICIS IURIS CANONICI. Editio quarta aucta et emendata. By Timothy Schaefer, O.F.M.Cap. St. Louis and London: B. Herder Book Co., 1947. Pp. lxiv+1214. $7.00.

The name of the eminent author on the Law of Religious, Timothy Schaefer, needs no introduction in the field of Canon Law. Any work or treatise concerning this subject matter will rely in at least some part or other upon the authority of this writer.

The writing of a competent work concerning Religious Societies is a major undertaking for even a skilled canonist, for a knowledge of the *Ius Religiosorum* is not confined to the title in the Code of Canon Law, *De Religiosis* (can. 487-681). There are a multitude of other places in the Code containing provisions of law directly or indirectly applicable to and affecting Religious. Moreover, outside the Code itself, among the sources of the Law of Religious first to suggest themselves are the individual and special bodies of constitutions and rules, approved by the Holy See, together with statutes enacted in chapter in respect of which the particular societies of men or women religious, clerics or laymen, exempt or non-exempt are founded, organized, and governed in their respective common way of life in religious profession. Besides there are other documents of a legal nature which have been given by the Holy See pertaining to Religious, not contained in the Code, which a writer on the Law of Religious must take into account in his treatise.

These passing consideration are mentioned to indicate that this branch of Canon Law is a complex subject matter, one which challenges the best efforts of a specialist who endeavors to offer a well-organized, competent, and informative volume.

The *Praenotanda* of this work reveal thoroughness of purpose. After the schema of the Code's section *De Religosis* (can. 487-681) the author carefully calls attention to other general laws of the Code immediately applicable to Religious. Thereupon is presented to the reader a chronological outline of the historical sources of the Law of Religious. Many titles from the Decretals are set out here. Following this list are citations of many Papal constitutions and other papal documents chronologically arranged to the present time.

The author divides the body of his work into nineteen parts. It is the purpose of this review to acquaint the reader with the gist of each of these parts.

Pars Prima (pp. 13-46). The author shows that the religious state, characterized by its vows of poverty, chastity, and obedience, has its prime origin and foundation in Christ, by reason of His practice and doctrine. In pursuit of this principle the text proceeds to demonstrate by examples the private observance of the evangelical counsels in the early ages of the Church. The development of the cenobitic life of

men and women religious is traced from its origins in the East and the West from hermitic or anchoretic mode of life, through St. Benedict and down to the rise, in the thirteenth century of the Mendicant Orders instituted by Saint Francis and St. Dominic, and the institution of the Military Orders at the time of the Crusades. This treatise is brief but sufficiently well annotated to serve a scholarly purpose. The author also points to the rise of the many religious societies of men and women beginning in the sixteenth century and onward. The purpose, value and usefulness of the religious state are carefully discussed. The *Pars Prima* closes with a treatment of the relation between the religious state and the civil authority.

Pars Secunda (pp. 47-109). The second part begins with a minute discussion of the notion of the religious state as such, followed by a detailed commentary on the canonical terminologies in canon 488. Thereupon, in logical progression to the foregoing, the various species of religious organizations from a canonical point of view are distinguished. There is a discussion concerning Rules and Constitutions and the principles with respect to juridic precedence as it affects religious.

Pars Tertia (pp. 110-55). The work in its various parts follows the sequence of the subdivisions in the Code on the canons respecting Religious. Accordingly the present part deals with the juridic erection, change, and suppression of a religious society, province, and house. In this treatise are found the Norms on the basis of which the S. Cong. of Religious proceeds in the approbation of new religious congregations. These rules are, of course, fundamental in the founding of new congregations. There follow brief discussions, rather too brief, concerning the change of character and laws and the suppression of congregations. Also there is a brief discussion of the erection, change, and suppression of a religious province. The same subjects in respect to a religious house are treated in the following pages and in much greater detail, and with considerable documentation.

Pars Quarta (pp. 156-90). This portion sets forth the external juridic relations of the religious society in respect to ecclesiastical authority; that is, in respect to the Supreme Pontiff, the S. Congr. of Religious and other departments of the Roman Curia, the local Ordinary; and in missionary territories, to Vicars and Prefects Apostolic. The relations between the various religious societies and the local Ordinary are treated here somewhat at length, though not thoroughly. Of course, these subject matters recur in other portions of the work.

Pars Quinta (pp. 191-314). This part deals with the internal organization and government of religious societies (can. 501-517). The author treats extensively the various types of superiors, the governing

bodies in religious societies, and the nature of their authority. There is a long discussion on the constitution and obligations of superiors and other officials.

Pars Sexta (pp. 315-67). This section presents in a thorough and competent manner the subject of confessors for religious, together with a brief treatment concerning chaplains for lay religious, and closes with a discussion on the manifestation of conscience.

Pars Septima (pp. 368-407). Here is treated the juridic capacity of religious moral persons of acquiring and possessing temporal goods. In this connection the author has inserted a very brief word on pious foundations, consisting rather of a collection of the canons on this matter; he does not enter upon a commentary concerning this subject. One could hardly expect in this type of work a treatise on this subject which could pretend to be sufficiently detailed. The presentation on the administration and alienation of temporal goods is ample, inasmuch as it considers merely the rules of Canon Law. In the acquisition, possession, administration, and alienation of temporal goods the prescripts of the civil law of the given locality will, for all practical purposes, have to be considered in addition.

Pars Octava (pp. 408-598). The subjects dealt with here are postulancy, novitiate, and religious profession: admission into the religious state. These three stages or degrees to the religious life with their juridic implications are considered fully and at great length, especially the novitiate and the religious profession.

Pars Nona (pp. 599-635). The subject of Studies in Clerical Religious Organizations (can. 587-91) begins with a summary history of the general regulations concerning this matter. This is very useful and appropriate. The author calls attention to the canonical principles in reference to schools under ecclesiastical auspices and to the canons on studies in seminaries. The treatise continues with a discussion regarding houses of studies and their direction. Careful attention is given to the subjects and conducting of the curricula, as also to the continuation of studies after attainment to the priesthood and to the pursuit of graduate studies.

Pars Decima (pp. 635-735). The first chapter of this part contains a brief synopsis of the obligations which religious have in common with clerics. The following two chapters deal much more extensively with the obligations peculiar to religious by reason of their vows, their rules and constitutions, and their way of life based upon their juridic status of religious.

Pars Undecima (pp. 736-80). Privileges of religious constitute the subject matter of this part. While the matter of privilege is not at all confined to religious societies, it is common knowledge that throughout

the centuries these organizations in the Church have been the special beneficiaries of such grants on the part of the Holy See. The author adverts to the general norms of privilege, and passes to the consideration in some detail of the communication of privileges. Of the privileges which religious share in common with clerics only the privilege of the forum is discussed in detail. The privileges of exemption and of alms-gathering are amptly treated.

Pars Duodecima (pp. 781-853). This part is entitled *De rebus;* it confines itself to a discussion of certain spiritual matters. The author presents briefly certain features concerning the custody and worship of the Blessed Sacrament, the sacrifice of the Mass, and Holy Communion, especially with reference to religious. Likewise, in respect to the administration of the Sacrament of Penance, and the Ordination of religious. A short chapter is devoted to churches and oratories and the burial of religious. The third and final chapter of this part deals briefly with preaching, seminaries and schools, the censureship of books, and divine worship.

Pars Decima Tertia (pp. 854-84). The subject discussed here is peculiar to religious: Religious promoted to ecclesiastical dignity or in charge of parishes. It treats of the juridic condition of a religious elevated to dignities and appointments outside his society. In dealing with the subject of the religious in the office of pastor, the author presents many very useful observations in respect to the juridic relations between religious and parishes. This part concludes with brief observations regarding religious as rectors of churches, as defined in can. 479, § 1.

Pars Decima Quarta (pp. 885-902). Transfer of a religious to another religious institute and the obligations and rights of the religious making such transfer are treated here, and also the transfer from one class of religious to another within the same religious institute.

Pars Decima Quinta (pp. 903-39). This part deals with voluntary departure from the institute of a member after religious profession: cessation of religious profession; indult of exclaustration and of secularization; apostasy and flight. Each of these events entails, of course, its own precise juridic consequences, which the author discusses in detail.

Pars Decima Sexta (pp. 940-86). The matter of dismissal of religious from their respective institutes is considered in respect to the various procedures in dismissal as provided by law. The author offers a detailed treatment of this subject and concludes with a discussion of the juridic condition of dismissed religious in perpetual vows.

Pars Decima Septima (pp. 987-99). A clear and ample notion is given here concerning societies of men or of women embracing a